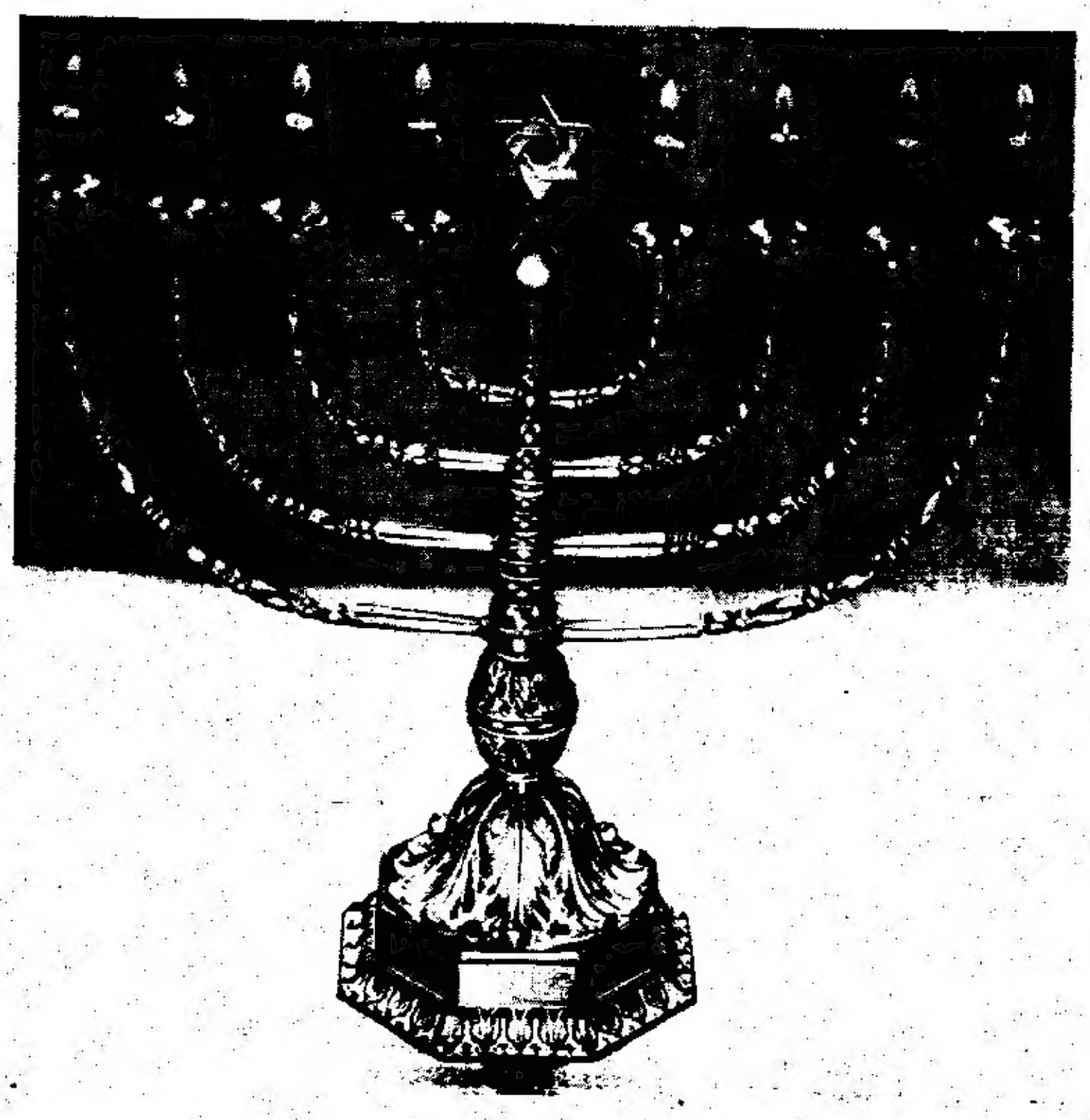
CANADIAN JEWISH REVIEW

VOL. XXIX MONTREAL, DECEMBER 13, 1946 No. 11



1946-5707

Canadian Jewry Celebrates the 2111th Chanukah Festival

Montreal *The Canadian English-Jewish Weekly* *Toronto*

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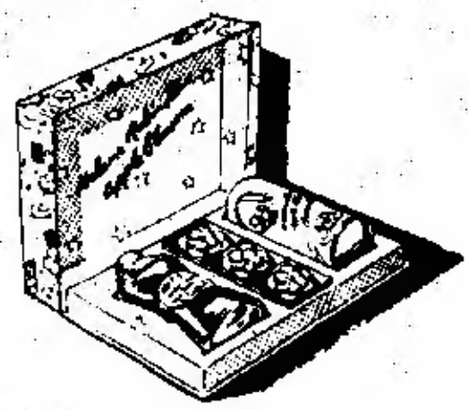
For Remembrance



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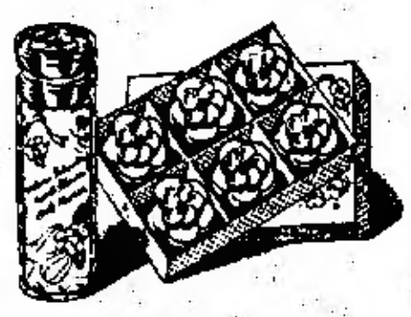

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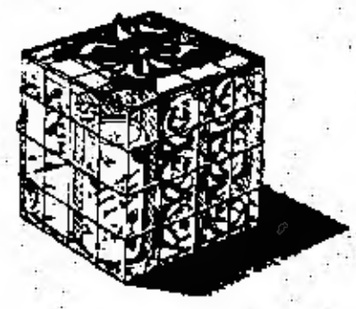

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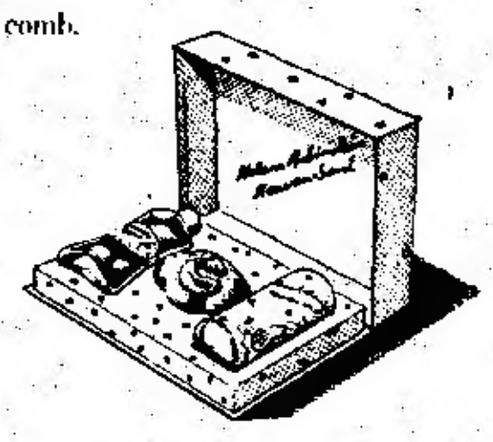
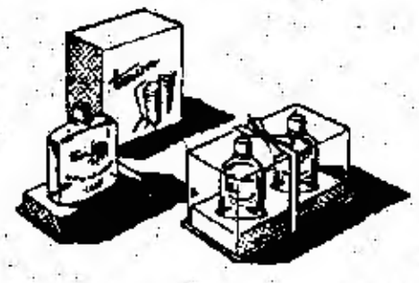


Charming Twosome– Apple Blossom Cologne with Apple Blossom Body Powder. Set 2.00



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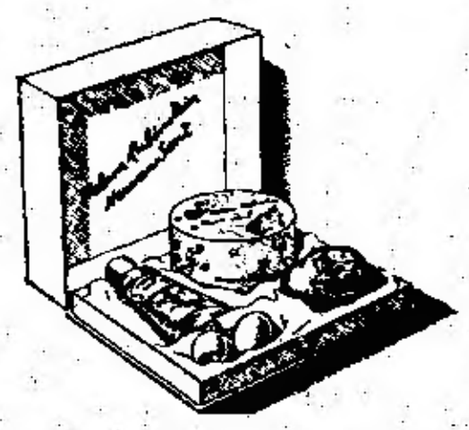
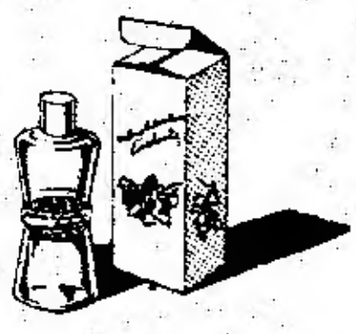


A silk-lined box of Heaven-Sent Beauty—Heaven-Sent Eau de Toilette and Atomizer. Heaven-Sent Body Powder with Puff, Heaven-Sent Soap, 5.25



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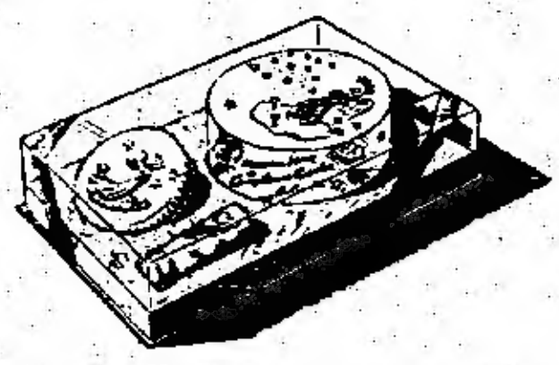
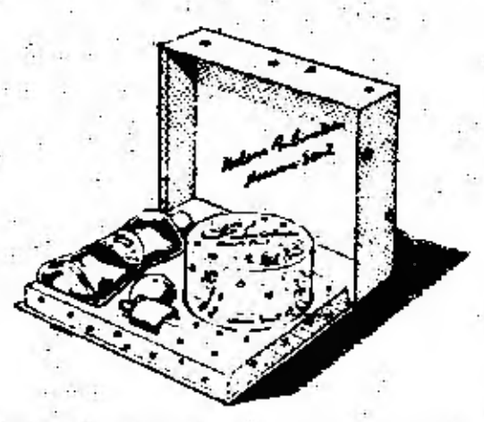


Charming Heaven-Sent boxed set which includes Heaven-Sent Cologne Compact and Heaven-Sent Face Powder and Lipstick in Helena Rubinstein's inspired Heavenly Glow shade, 5.25



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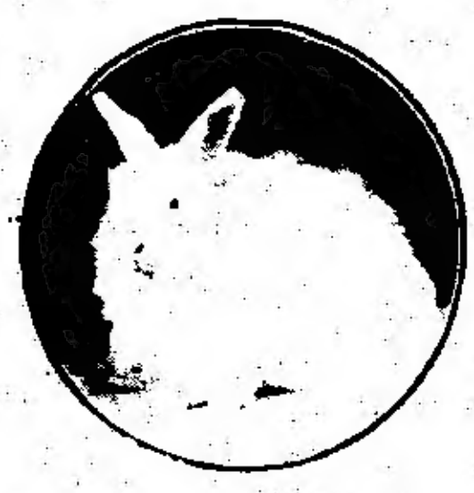

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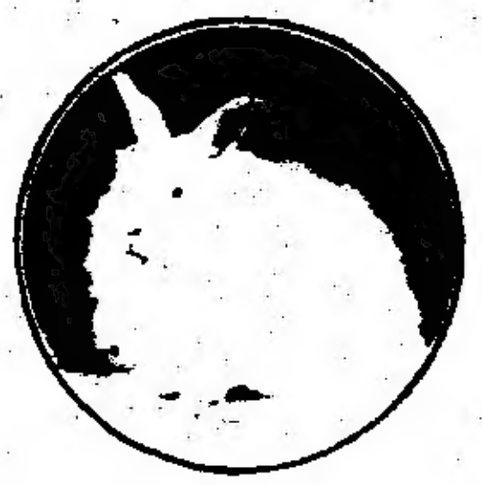

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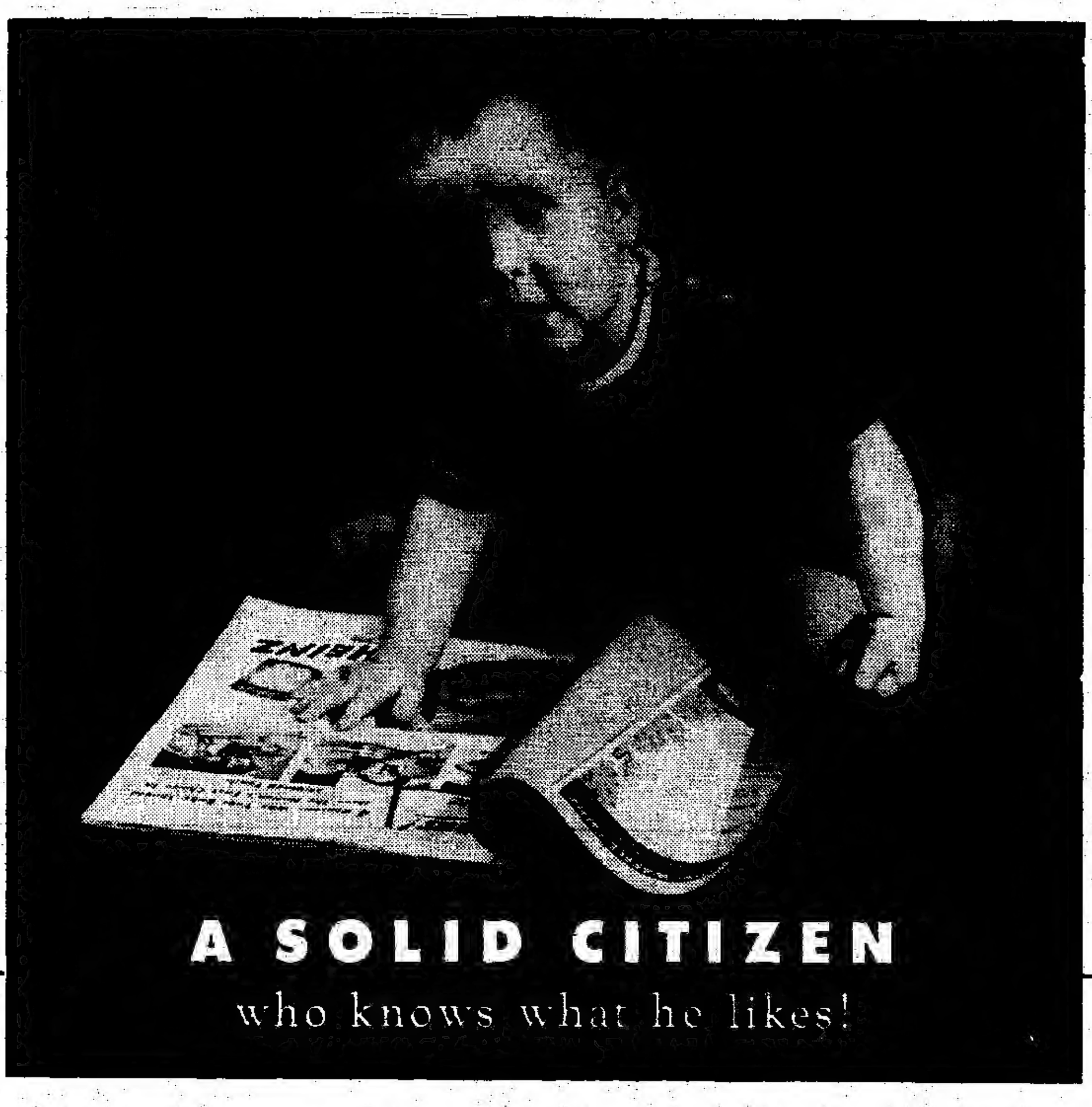

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CANADIAN JEWISH REVIEW

VOL. XXIX MONTREAL, DECEMBER 13, 1946 No. 11

Commentaries

By Dr. Harry J. Stern, Rabbi

"The Zeal Of The Maccabees"

Chanukah, or the Feast of Lights, born out of the Maccabean struggle with the Hellenes, gave rise to the concept of martyrdom within Judaism. Since the heroic Maccabees, there have been thousands through countless centuries of Jewish striving who have readily chosen to die "Al Kiddish Ha-Shem", for the sanctification of the name of God, and the preservation of the religious heritage of Israel upon which hinges the salvation of humanity.

The great leader of Greek thought, Aristotle, who so much influenced Maimonides, preached the doctrine of the "golden mean". It is an appealing philosophy. It is even a workable philosophy in normal times when it is rather easy to avoid extremes.

But, had the Maccabees not been zealots, fired with zeal and enthusiasm in the defense of the worship of the One God; and had they compromised with the Hellenic Syrian heathens, the whole course of human history would have suffered a terrible blow.

Hence the Maccabees, because they were extremists, in 165 B.C.E. wrote one of the most glorious chapters in human history. Had they lacked the zeal to do battle, Judaism might have perished and Christianity never have seen the light of day.

In the personal life as well as in the life of a people, when times of crisis arise, no half-measures will defend the good but heroic effort.

This is, indeed, a grave hour in the world's history. Representatives of fifty-four nations are deliberating upon the question of world security. There can be no appeasement. It must be enthusiastically resolved that we are going to build swiftly the one world of brotherhood or there will be no world. For the atomic bomb makes world brotherhood a desperate necessity! Had the democracies not yielded originally to Hitler, the fatal consequences leading to World War II would never have come. But it was the policy of moderation and the willingness to do business as usual with the Nazis that resulted in a world of desolation, hunger, with millions dead and wounded and millions of displaced persons.

And now that we have subdued the Nazis, what of democracy? Have we the zeal to make this political philosophy triumphant? The fascist "plotters", the authoritative observer, Carlson, tells us, are at work again to weaken the democratic tradition here in the Americas. In these post-war days, the urgency is for zeal in further widening and unfolding the democratic ideal of life. We dare not be weary, soft in the matter.

Surely we Jews, who have survived the sentence of death which Hitler imposed upon us, must now be indeed zealous for the law and fight for Jewish survival and revival. We can do no less than have done our sires throughout history when faced with martyrdom.

The doomed Jews of the Warsaw Ghetto affirmed life in a most glorious manner. They carried on the torch of Torah and Jewish culture amidst tragedy and death.

During the Hadrianic persecutions when the study of Torah was punishable by death, the Rabbis continued to study and teach and affirm Judaism.

We Jews have not only known survival in the face of persecution, we have also managed to experience revivals of our faith. This is our uniqueness. But the revivals were made possible by the sufficiently large number who were zealots, men and women of burning convictions, who believed in the worthwhileness of the Jewish heritage.

Palestinian Jewry of today in its zealous struggle for Jewish nationhood has indeed set the example for all of us. It is a daring Jewish community fighting for right against might as did the Maccabees of yore. That right will triumph we have no doubt. For if justice is not meted out to Israel in Palestine and outside of Palestine, civilization is indeed doomed! So that civilization may be saved, we must be uncompromising in these days of crisis.

Hence, on Chanukah 5707 we re-read the story of the Maccabees and in particular recall the admonition of the dying priest Mattathias when he said to his sons: "Be ye zealous for the law and give your lives for the covenant of your fathers.... Throughout all ages none that put their trust in God were overcome. Therefore, be strong, my sons, and show yourselves men in behalf of the law; for therein shall ye obtain glory."

Triumphant Living

What makes for victorious living? This question comes to us as we ponder the life of the Patriarch Isaac. It was a story of defeats. But scripture does not record once that Isaac railed against his fate. He rather accepted life and courageously met its challenges.

As a child Isaac was taunted by his brother, Ishmael. He must have been shocked when he learned that his father was about to offer him up as a sacrifice. Early in life his mother died. He experienced famine and was forced to move with his family and when he prospered in the new land, people were jealous. He moved on further. He is blessed with two sons but they quarrel and destroy his domestic peace. And last, to top it all the patriarch is struck by blindness! These, briefly set forth, are the defeats of a great life, of a man who nevertheless lived triumphantly.

Our age is characterized by an absorption in physical health. Behold the nostrums offered on the drug market to make one physically fit. Judaism has ever taught that the body is the temple of the soul and as such must be kept pure, and clean. Physical cleanliness has ever been part of godliness in Judaism. One need only recall the disciplines set forth in the Jewish ritual code to realize the import of the physical aspect of life. But more important than the cultivation of body has ever been mind and heart. Fortunate is he who has physical health. But what good is a sound body when the mind is moronic?

History records that despite physical handicaps, men, because of great minds and hearts, achieved undying fame and name. Here is William Wilberforce. He was a diminutive edition of a man. For twenty years he fed himself on opium in order to keep body and soul together. Yet this sickly, weak man was in the main responsible for the abolition of the British slave trade.

In our own day we point to a Ghandi, a mere mite of a

(Continued on Page Sixteen)

every friday

"Sometimes when people censure me,
I tell them without rancor
That for what it cost me to be free,
I might have had an anchor."

Chanukah, the festival being celebrated now, is the only one that marks a Jewish victory at arms over enemies, for the Maccabean rebellion was the rebellion in Jewish history which was successful. The Jews have been observing this holiday for over two thousand years but even the ancient teachers spoke less about the military matters concerned with the few and the weak who fought against the many and the powerful than they did about the miracle of the cruse of oil which fed the sacred flame for eight days instead of one after the armies of the Greek-Syrians had been defeated and the temple was rededicated. Perhaps these teachers could not bring themselves to exalt military prowess no matter what the occasion, and, anyway, the whole thing was a miracle.

Probably few armies have ever done battle with so much faith at heart as that which characterized the followers of the Maccabees against the defilers of the sanctuary. The defilers tried to uproot the Law of Moses. They wanted to exterminate the Jews and their beliefs and began by trying to force them to worship idols. They destroyed many sanctuaries, setting up idols in the Temple and sacrificing swine there. The defilers of the sanctuary prohibited the practice of Judaism, making the observance of the festivals the Sabbath, and the rite of circumcision a capital offense. The possession of a sacred Jewish book carried the same penalty.

The defenders of the sanctuary were men of great piety and rock-ribbed religious zeal. They had to be, for they were a handful. Their undertaking as a military venture against so much might would have been fantastic. But they had arrived at a desperate situation and felt that the hour had struck when there was no alternative except to rebell against their masters. They followed the leadership of the priest Mattathias and his five sons, led by Judah in a brilliant display of guerilla warfare which lasted for three relentless years of skirmishes out of the hills and flights and dashes back into the hills.

Even if the Maccabees and their bands had lost their struggle the attempt they made would still be stupendous as the first time in the recorded history of the world that a small, weak, and oppressed people took its courage in its bare hands to defend religious liberty against the trained and efficient armies of a foe new to a ruthless policy of conquest and tyranny. But they won. Nevertheless, it is well-known that the Talmud has very little to say about the Maccabees and the Chanukah festival which is being celebrated now. The Talmudic writers were doubtless reluctant for fear of glorifying armed combat and justifying recourse to rebellion and war. Perhaps they were afraid that a specific case might be the example for a Jewish custom to become established. At any time they could have only abhorrence for armed warfare as an aim or occupation and even in recollecting a crucial fight for the living faith and their religious way of life against an idolatrous one they could not manage to make much of the Maccabean exploits. So they placed the rabbis' emphasis on the miracle of the undying light.

The Maccabees themselves looked upon their victory and the triumphant opportunity to rededicate the altar as a miracle performed not by them but for them. From God they had acquired the right amount of hope, courage and enthusiasm to last through three years of rough, crushing blows against the staggering might of barbarism and arrogance. Strength and power kept welling up in them from a mysterious source when they needed it most. But of their religious conviction and their faith in the Lord they got their saving supply of fervor and determination. Of course it was a miracle in that case the Maccabees however good and necessary they were for the need of the hour, were simply the instrument for the outcome in which the Chanukah lights bear witness. The credit did not belong mainly to triumph of arms so it came to pass that on the Sabbath of the Maccabees instead of a glorifying war song we read from the Prophet Zechariah: "Not by might nor by power but by My spirit saith the Lord."

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Light the candles for this is the anniversary of the victory of the Maccabees over Antiochus Epiphanes whose polished armies and best weapons were brought to naught in the second century B.C.E. Start with one small thin flame and add one each day for eight days until there are enough lights to stand for all the highest ideals that humanity holds dear. Judaism was preserved by the Maccabees and Chanukah, the Feast of Lights, commemorates the event and engraves it on the mind anew. It should be an inspiration to all those who work and hope on the side of liberty and justice against whatever odds that numbers and power ever represent. The Chanukah candles hold out the hope that some day the truths preached by the Jewish prophets will prevail and that those truths will make men free. f.f.

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MEMBER AUDIT BUREAU OF CIRCULATIONS
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DECEMBER 13, 1946 VOL. XXIX, NO. 1

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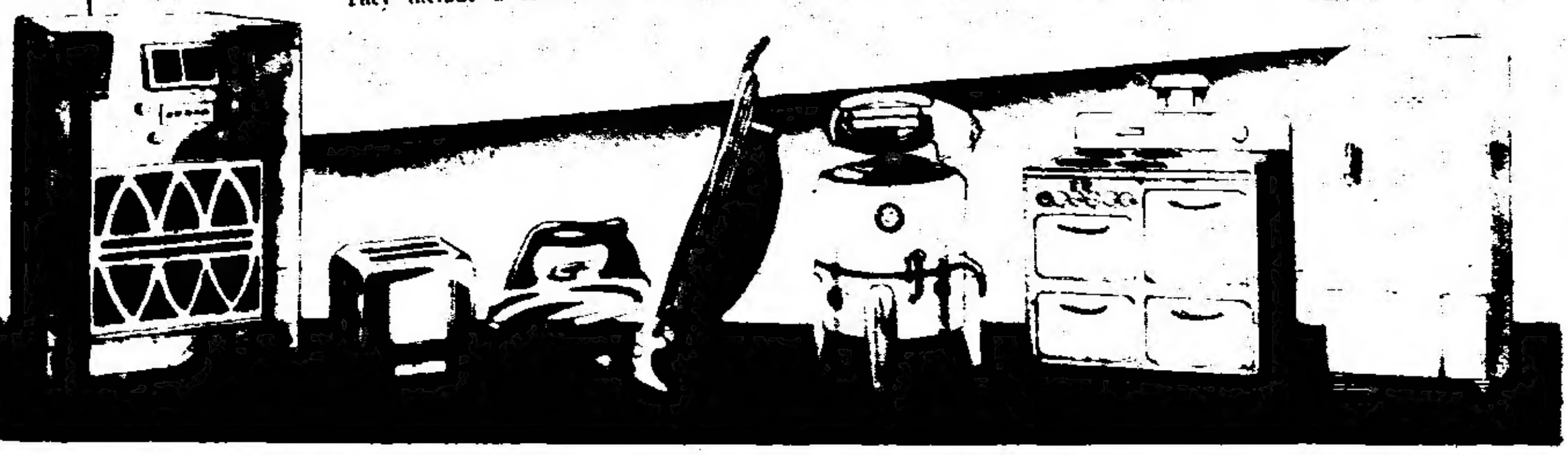

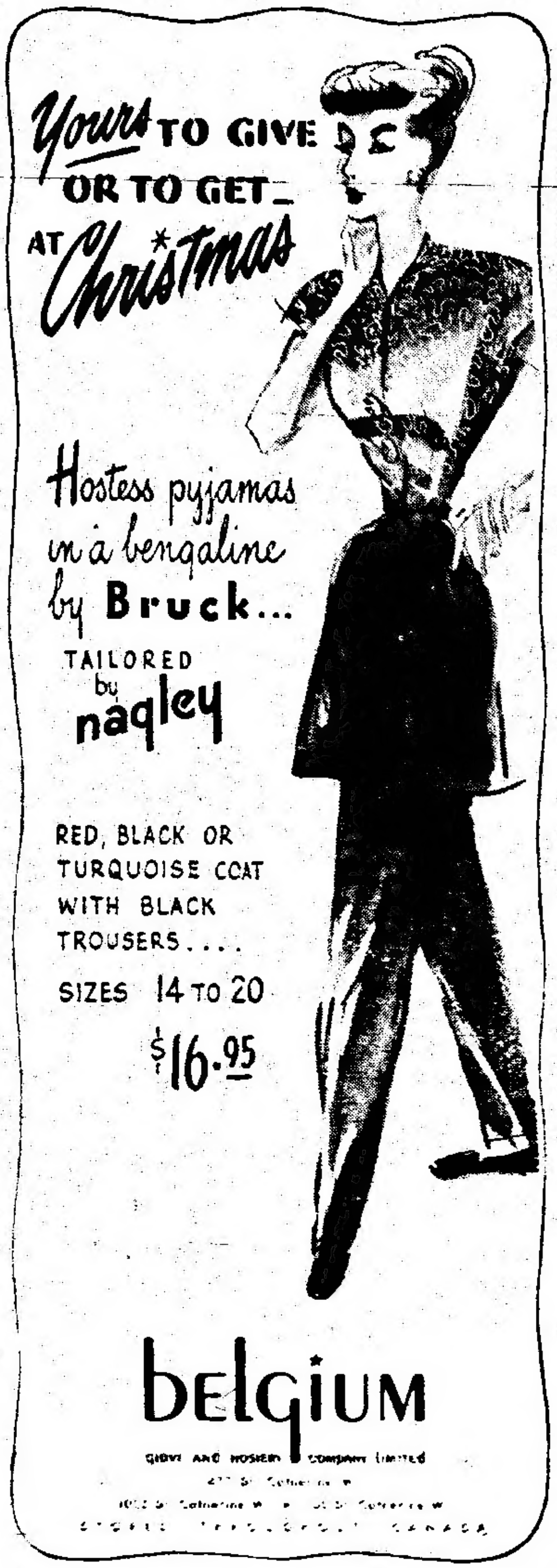

The Jews And Italy

By Dr. Azriel Eisenberg, Director Of The Council On Jewish Education, Of Philadelphia, Pa.

The Jews and Italy—there is an age-old, unbroken link between the two, dating back to the era of the Maccabees. The connection, moreover, is not merely chronological in nature, for Jews have always had a warm spot in their hearts for Italy. Italy, excepting its southern provinces, is the one country from which the Jews were not expelled during the Middle Ages. In the city of Rome, their history has not been interrupted in twenty-two centuries. Of course, they suffered from religious prejudice, persecution, indignities and even bloodshed. But these did not last long, comparatively speaking, and, when peace came, there was again "laughter and singing, and perhaps drinking in the streets."

It is strange, in view of these circumstances, that until the publication of the History Of The Jews of Italy, by Cecil Roth, there was no complete record in English of our people's life in this sunny land. We are all the more grateful therefore, to the author and The Jewish Publication Society, the publisher, for filling this gap in our knowledge and for providing us with this excellent description of an historic Jewish centre from the classical period to the end of World War II.

Near the end of the book, the author points out the common pitfall of the historian, who finds it "difficult to steer a clear course between the Scylla of generalization and the Charybdis of a catalogue." Roth, a skillful writer, utilizes suggestive legends, concrete details and strange-as-it-may-seem incidents to illumine his pages and give body to his generalizations; but he rarely resorts to the mere cataloguing of facts. Details, drawn from a great variety of sources, inscriptions on tombstones, rabbinical responsa, decisions of civil courts, political documents, are cleverly woven into the story and serve to enliven the text. Thus, he points to the existence of a Jewish community in Pompeii (buried by the eruption of Vesuvius in 79) by citing the inscription "Sodom and Gomorra," which was found scrawled in charcoal on one of the excavated walls.

To illustrate the life of the Jews during the imperial period, he quotes from the Roman classical writers. In discussing the Renaissance period, he shows how Jewish life in certain respects assumed the characteristics of the environment. The discussion of the Renaissance period is in fact one of the highlights of the volume. For the first time we have in this book a picture of Jewish life during this extremely interesting period of Western civilization.

Readers who delight in garnering unusual facts will find this book a rich source of oddities. We hear, for example, of Jewish vigilance committees proscribing the wearing of lace and brocade and the decorating of one's fingers with more than two rings at a time. It was forbidden to spend more than two ducats for flowers or to invite more than twenty guests to a party. When the Roman Ghetto was quarantined because of pestilence, the Jewish preacher of the day addressed his congregation from a window of his home. As long ago as 1604, there were regulations in the Roman Ghetto regarding rents and tenant occupancy, which remind one of OPA regulations. A quota of one hundred and fifty Jews was required to attend the weekly sermon on Saturday afternoon preached by an apostate in a neighboring church. As the unwilling attendants entered the door, their ears were examined to make sure that they had not stopped them to prevent hearing the preacher.

Thus runs a veritable stream of oddities which enliven the reading of Roth's historical work and which may some day find their way into the columns of curiosities the Anglo-Jewish press likes to publish.

To the student of Jewish history, this book is the definitive work on the subject. To this reviewer, a lay reader, it proved informative and interesting. Two considerations struck this reviewer especially. First, Italy represents in microcosm the experience of Jewish life in Europe to date. Roth has drawn the line, balanced the book. What new chapter will Italian Jewry write in the history of tomorrow? With hearts full of hope, we shall watch the writing on the next page. Along with Roth we pray that "the oldest Jewish centre of the Western world will be able to make its contribution to humanity again in the momentous days to come."

Another significant impression from the reading of this book is that American Israel can well profit from the lessons of Italian Jewish history. Here is the story of a centre of Jewish life two thousand years old which in many respects resembles the social and economic circumstances of the Jews of America. The blending of the two cultures, the Italian and the Jewish, achieved an advanced stage of development. The disturbing fact is that, with adjustment, convenience and comfort, especially after 1870, Italy, to quote the author, "became a byword in the Jewish world for the completeness of emancipation on the one hand, for its deadly corrosive potentialities on the other."

(Continued on Page Seventy-Four)

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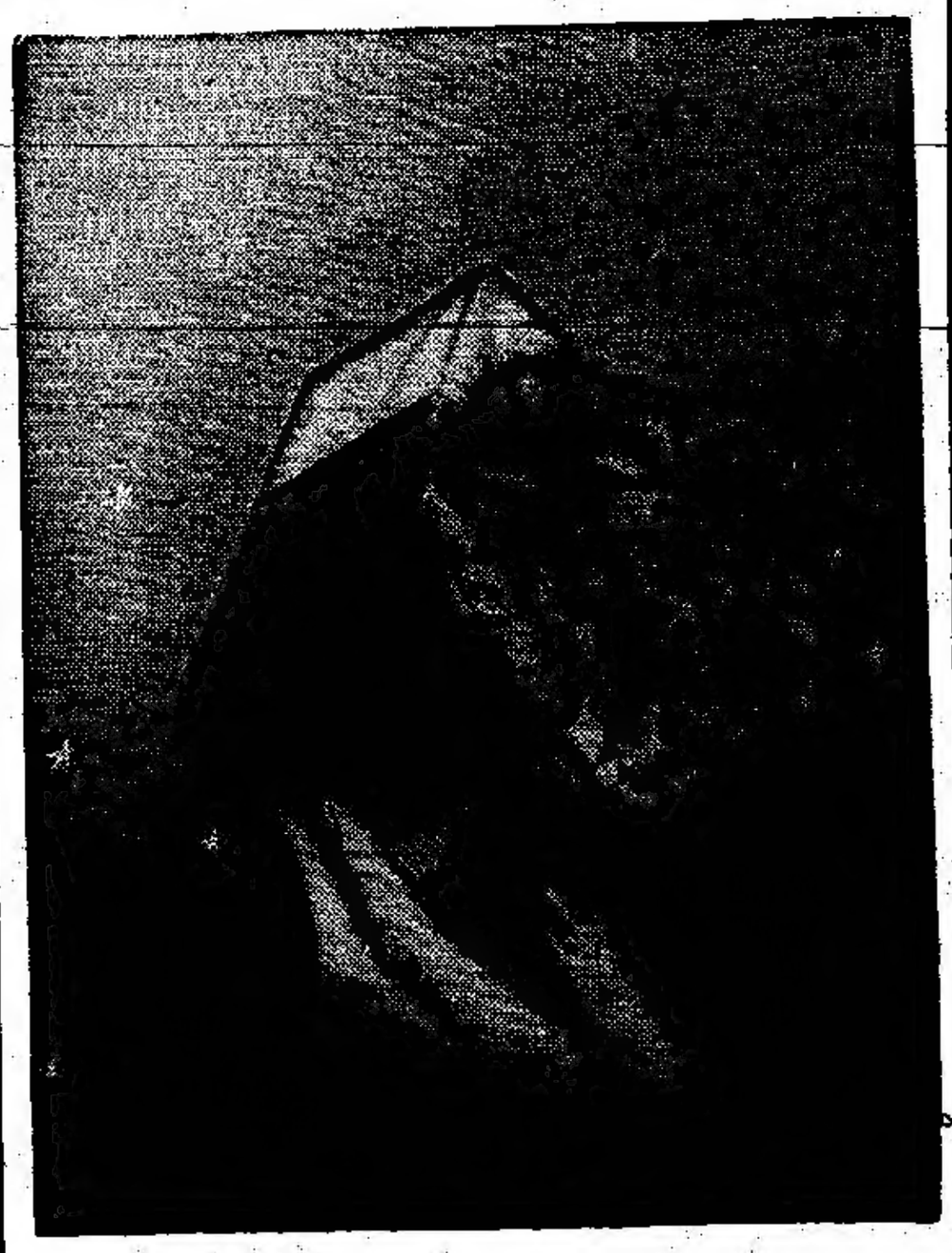

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A Short Story

By James A. Maxwell

Captain John Tedford had several letters in his hand and a package under his arm when he walked into the Tripoli Air Transport Command Intelligence office that he and I shared. He dropped the parcel and a couple of letters on my desk and said, "Why is it every time it's my turn to go for the mail you get freight? And I bet it isn't even food."

I felt the package. "Books," I announced.

"It's not a bad idea of your wife's to send you stuff that'll keep you off the streets at night, but I wish she'd give a little thought to me. I'm tired of eating stewed camel."

Conversation ceased as we read our mail. After I had finished my two letters, I unwrapped the packages. My wife had sent me five books I had asked her to get for me. The one on top was a copy of Arthur Koestler's "Dialogue with Death." Tedford came over to look at the titles after he had finished his own mail, and picked up a novel by Farrell. "I'd like to take a look at this when you're finished with it," he said.

"Take it along with you," I said. "I'll be reading some of the others first."

"Can't tonight. I'm going out to the beach after work and I don't want it kicking around in the jeep. Look, why don't you come along? Some of us are going out to the British Officers' and Sisters' Beach for a swim and dinner, and we're going to the movies later in the evening. It's Betty Grable. Come along and help us drool."

I told him I'd go. When I finished work late that afternoon, I left the books on my desk. I had found that if I took new books to my room at the Hotel Del Mahari, the British and American officers who wandered in would carry them off. Often they were never returned, so I didn't leave a book lying around my room until I had read it.

The next morning, I got to the office an hour early, because I had to write my monthly report, which was overdue. As soon as I sat down at my desk, I saw that one of the books, the Koestler, was missing. I was exasperated; reading matter was not easily come by in Tripoli in the spring of 1945.

While I was going through the drawers of the desk in what I knew was a fruitless search, a tall, heavily built man of about fifty walked into the office. He had Jewish features, shaggy dark hair, eyebrows that formed a straight black line across his forehead, and startling blue eyes that seemed incongruous in such a dark man. His double-breasted gray suit was worn but well pressed. Under his arm, he carried a book covered with a jacket made of the wrapping paper I had discarded the day before.

He was surprised to find me there but he wasn't flustered. "I didn't expect you here so early," he said, and smiled pleasantly. His voice was deep and resonant, and he spoke English clearly, though with an accent I couldn't define.

"Apparently not," I said.

He took the brown paper jacket off the Koestler and laid the book solemnly on the desk. "To keep it clean," he said, indicating the paper.

"Very kind of you," I tried to keep my voice chilly.

"I always admire your choice of books," he told me in an uncle-to-nephew manner.

"Then this isn't the first time you've taken them?"

"Since I find myself in this awkward position, it would be better if I confessed the full extent of my crimes," he said. "I'm in charge of the night crew that cleans the offices in this building. Each evening, I have to come in here, and on your desk I've found a number of books that have interested me. Since reading material cannot be obtained by civilians, I haven't been able to resist the temptation of borrowing them. Of course, I always protect them from dirt and injury and always return them the next morning before you enter your office. I've lost a lot of sleep under this arrangement, but I've enjoyed those hours."

"Why didn't you ask me?" I said sternly. "I'd have lent the books to you."

He shrugged. "I didn't know that. And if I had asked you and you had refused, I would have felt bound not to take them. It's only in the matter of books that I allow my conscience to follow such warped reasoning."

In spite of myself, I found that I was smiling at him. Book borrowers who took such excellent care of my property and returned it so promptly were rare. "Did you like this book?" I asked.

"You have made me into a great admirer of Mr. Koestler," he told me. "Several months ago, I borrowed 'Darkness at Noon' from your desk. Though I don't pose as a critic of modern literature, I think it's one of the great novels of our time. This book, is good, but it's not so powerful as the other. Of course, it may be that 'Darkness at Noon' is closer to my own experience. I've known a little of the mental confusion the author experienced."

(Continued on Page Fifty-Seven)

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CHANUKAH GREETINGS

•

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Chanukah Illuminates The Way To Human Salvation

By Dr. Judah Washer, Rabbi Of Shaarei Shomayim Congregation, Of Toronto, Ontario

Chanukah, like the candles used in its celebration, rekindles itself year after year. An explanation for its ageless hold upon Jews puzzled even the best minds of the rabbis of the Talmud. "Mai Chanukah?" What is Chanukah? is more than a rhetorical question. It is an attempt to uncover the moral, rather than historical basis, of Chanukah. That it is the former in which the rabbis were interested, is borne out by their search for a Biblical basis for Chanukah, thus insuring its observance for all time.

The physical victory of the Hasmoneans over the Syrio-Greeks, is of less concern and import than is the spiritual victory. The very word "Chanukah" is explained by some to mean "Chanu kof hey," they rested on the twenty-fifth day (of Kislev), declaring that day one of thanks and praise to the Almighty that the necessity for using physical force had come to an end.

The Jewish people certainly resented foreign domination, but they were galvanized into revolt against their would-be conquerors by the defilement of their Sanctuary and the threat against their spiritual life. Their war was not to win converts at the point of the sword, for its very use was foreign to their spiritual make up. "Not by might, nor by power, but by my spirit, saith the Lord of hosts," was the Macabbean slogan which precluded the thought that a peaceful solution to a spiritual problem could be brought about through the employment of the sword.

Centered around the cruse of oil which the Israelites kindled to solemnize their victory, has been built much of the fact and beauty of the Chanukah experience. The victory of the Hasmoneans is remembered and celebrated because it ran contrary to the usual concept of physical might being the repository of right. Theirs was a victory which could not have been won by physical might alone. The cruse of oil used in the celebration of Chanukah, became the symbol of a people who were inflamed against the desecration of the sacred, and who were likewise impelled to recognize the threat and to fight for the preservation of their ideals.

But even the miracle of the cruse of oil is to be more clearly defined. It was not ordinary oil that was used in the celebration of the victory, but a certain cruse of oil, one whose purity was certified by the seal of the High Priest.

This thought seems to suggest that Judaism is not interested in simply preserving itself as a vested religion, in which the common and popular becomes paramount, but rather it is interested in the saving power of the unadulterated spirit of the Almighty, a spirit which burns itself deeply on the character of the Jewish people. It is this complete devotion to the letter and spirit of our Divine code which inspired our prophets of the past to burn the lips of the world with letters spelling out the hope of social and economic justice, of brotherhood and peace. These are thoughts high above the accepted

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RUSSELL McMASTER WINS Dow Award

FOR a few seconds after the terrific noise of metal crashing against metal, Russell McMaster was stunned. It was just outside Brighton, Ont., and his bus had smashed into the rear of an automobile, ricocheted off, and careened into the path of a truck going the other way.

In a split second, roaring flames enveloped car, bus and truck. Almost as quickly, McMaster started to get his terrified passengers out of the blazing bus. Although suffering from burns on his hands and face, he kept up his rescue work until he had everyone free of the flame-swept vehicle.

Thanks to the cool bravery of Russell McMaster of Gananoque, Ont., no one was critically injured. We are proud to recognize his gallantry through the presentation of The Dow Award.

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practices of the peoples of the world and could have been enunciated only by a minority whose social conscience was able to keep itself brightly illuminated in the darkest of periods.

The kernel of this moral lesson lies in the insistence of the School of Hillel that the Chanukah candles be progressively lit rather than as in the opinion of the School of Shammai that they be kindled in diminishing quantity. Pragmatic Hillel could understand the progressive growth and expansion of Jewish life in the future. It could envisage a numerically large Jewish population spread over the many centres of the world. It could likewise visualize the ramification of Jewish institutional life. It insisted, however, that basicly Jewish life must retain its original cruse of spiritual sustenance and that, as time goes on, the quality of Jewish attachment to its ideals must be increased to meet the demands and the vicissitudes of the many environments in which the Jew should find himself.

Hillel recognized that Jewish life cannot continue to live and flourish if it is to be restricted to the glories of the past. It must, like the Chanukah candles, increase in warmth and intensity.

Since the Chanukah experience, Jewish life has grown and progressed and throughout that growth the body and limbs have been built around this concept of devotion to Jewish life in its many phases. The cruse of oil became symbolic of the remnant of Israel which continued to struggle against the winds of hostility from without and the chilling indifference to Jewish values by a section of the Jewish community, from within. That struggle could not have been successfully waged without the "mesiras nefesh", the understanding, appreciation of and willingness to make the ideals of Jewish life the all-consuming purpose in life.

Since the destruction of the Temple in 70 C.E., this positive attitude toward Jewish life was nurtured by a peculiar institution to Jews, the Yeshiva, which was in all probability the first large-scale attempt at adult education, not to mention its widespread network of schools for youths. The Yeshiva raised study to the level of a religious devotion and created in Jewish life a type of person who based his business and secular life on a moral code.

In this connection one cannot fail to mention the Yeshiva University, which only some months ago was granted its charter as the first and only Jewish University in the Diaspora. The name, Yeshiva University, symbolizes the synthesis of the great Jewish values together with the finest accomplishments of the secular mind. It believes in the future of Jewish life and its attempts to insure that future by educating a generation of young men who in their chosen field of life work, whether it be lay or professional, will by their understanding, appreciation, and practice of Jewish life keep it virulent and challenging.

In recent years the world society has undergone its severest test of survival. We have won that struggle in a physical sense, but we have yet to wipe out the evil heritage of hatred, intolerance and division our enemies left us. In this task, religious truths must bring their bouyant, courageous and idealistic message to both those whose lives have been uprooted by the ravages of war and likewise to all peoples of the world in their social, economic, and political reconstruction. The spiritual reconstruction of the world must take place side by side with its physical upbuilding.

Likewise, the problem of labor and management, which has grown to a vexing state in recent days, will never be solved until we get to the basic reason for discontent. There will be strife so long as labor feels it is only a slave in the hands of capital. There is need for an intelligent understanding and appreciation of the place labor occupies in producing the goods the world consumes. This understanding can be speeded up by the introduction of a moral code in the relationships between capital and labor. Such a code will inspire the principle that the two are not the antagonists some leaders of each party would have them be, but are partners in creation. Such an understanding could easily bring about an era of prosperity, security, and peace.

So today religion can help rebuild the society of the future by instilling a faith in the Almighty and in the forces of good. A faith that must be more powerful and inspiring than the belief of the brute in his physical might. A faith in social co-operation that shall be mightier than the brute's

(Continued on Page Ninety-Five)

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Reform Judaism And Zionism

"A Way Must Be Found For Both To Live Together"

By Dr. Solomon B. Freehof, Rabbi, Of Philadelphia, Pa., In The Menorah Journal

I

The fact that Karl Marx was an atheist left an indelible mark upon modern history. Of course, atheism as such has no direct relevance to socialism. Socialism is a theory of economics with a political plan for economic reconstruction. But it so happened that the father of modern socialism lived in an age when all revolutionary spirits rebelled against the church which, combined with the state, represented tyranny and reaction. The growth of modern science led the revolutionaries to choose a materialistic philosophy. Marx was an atheist simply because he was a child of his age.

Had Marx lived in a different age, he might have developed his economic theories without an anti-religious bias, and without even a philosophic materialism. In that case, the majority of socialists would not have been atheists like their master. The Kremlin wall would not have carried the words, "Religion is the opiate of the people." The church would not have been as violently suppressed as it was in Russia, and the hostility of other nations against Russia might have subsided much sooner.

Now what atheism is to socialism, anti-Zionism is to Reform Judaism. It is a companion belief but not an essential doctrine. The essential doctrine of Reform Judaism is simply reform, that is, the right to make radical change in the ritual and forms of Judaism in order to preserve its essential teachings. Judaism has always changed its ritual forms, but generally the change came through a process of slow evolution. The modern world, however, and with it the life of the Jews, began to change so rapidly that traditional Judaism, with its historic forms and customs, was left far behind by the average Jew of western Europe. Great sections of Jewry might have abandoned their faith entirely had not a movement arisen to change and modify the ceremonial and legal side of Judaism so as to bring it into harmony with the modern age.

This was the essential doctrine of the Reform movement in Judaism. Every other Reform pronouncement was merely incidental. The doctrine of anti-nationalism—and.

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when the Zionist movement arose, the consequent doctrine of anti-Zionism was one of these incidental attitudes. But although incidental, it has brought sharp controversy into the entire Reform movement and embittered its relationship with the rest of Jewry.

This anti-nationalism was related to the general mood of the period of Enlightenment. It derived from the faith that all the differences and distinctions which had hitherto separated men into isolated groupings would soon be broken down, and a new spirit of brotherhood and mutual understanding would rule the hearts of men. The following quotation is from the Pittsburgh Platform, the statement of doctrine made by a group of leading Reform rabbis of America in the city of Pittsburgh in 1885. It will be recognized as a typical Reform statement:

"We recognize in the modern era of universal culture of heart and intellect the approach of the realization of Israel's great Messianic hope for the establishment of the kingdom of truth, justice and peace among all men."

The following statement is clearly in the same mood of faith in progressive human enlightenment and comradeship:

"Thanks to Divine Providence, we are living in this age when mutual hatred is beginning to disappear . . . pretty soon the law of humanity will be a light to the feet of all nations; and all false charges which they whispered against us, and which found a place in the heart of all nations and brought destructive evil against us, will pass away and will no longer find ears to listen."

This second statement, almost identical in tone with the statement of the rabbis gathered in Pittsburgh in 1885, was made not by a Reform rabbi at all but by a strictly Orthodox Russian rabbi, a vehement opponent of all religious change, an avowed enemy of the *Chassidic* sect, Reb. Israel Loebel, who lived at the end of the eighteenth century. (See Ephraim Deinard, *Cherer Chadoh*, 1904, page 10; also Graetz, German edition, Vol. XI, in the note on the literature of *Chassidism*, No. 3; also Encyclopedia Judaica, Vol. 10, page 1079.)

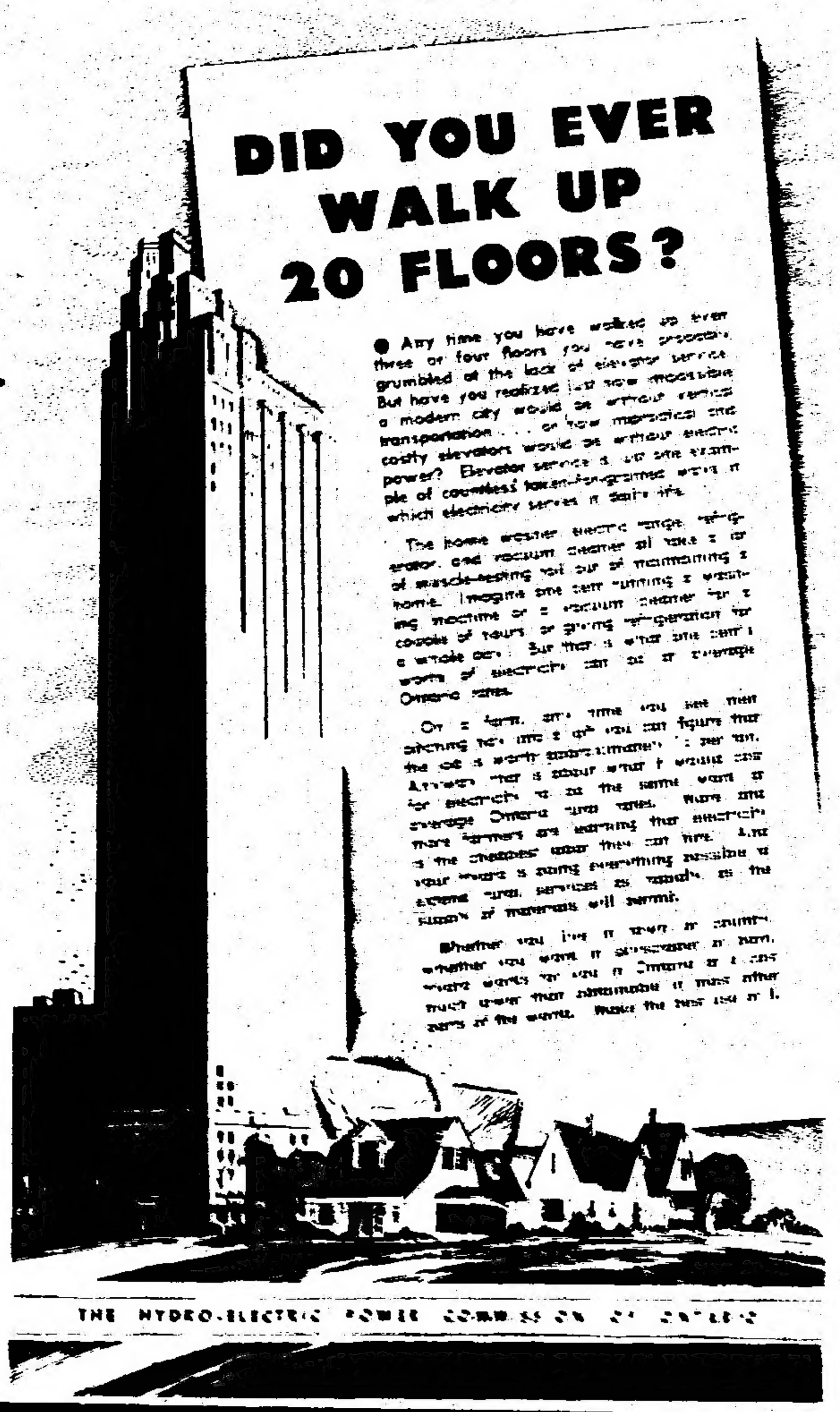
Faith in human enlightenment and in the rapid disappearance of all forms of prejudice was widespread in Europe a century ago. Israel Loebel spent most of his life travelling around in Russia, Poland and Galicia, yet the "Western" doctrine of hope in the imminence of human comradeship filled his heart. It was prevalent in the *Haskalah* in eastern Europe. It was part of the spirit of the age. This hopeful mood persisted longer in western Europe than in the east. In eastern Europe it was soon quenched by resurgent centres of persecution. In the west, however, no matter how the German principalities behaved from year to year, there was always France and always England, near at hand as homes of liberty, ready to receive political refugees. The west continued to believe in the coming of human fraternity long after the east abandoned that faith. Therefore, the mood of liberalism persisted in Judaism, especially in the Reform Judaism of the west, long after it had died out with the early *Haskalah* in eastern Europe.

The Pittsburgh Platform, after proclaiming its faith "in the approach of . . . truth, justice and peace among all men," comes immediately to this conclusion: "We consider ourselves no longer a nation but a religious community and therefore expect neither a return to Palestine nor a sacrificial worship under the administration of

the sons of Aaron, nor the restoration of any laws concerning the Jewish state." This statement was made in 1885, seven years before Herzl published the *Judenstaat*.

Clearly, the Reform idea that Jews no longer constituted a nation was not developed as an opposition to Zionism. Zionism as a [illegible]

(Continued on Page 16, Col. Three)



Magnes Submitted Plan For Libraries Robbed By Nazis

Dr. Judah L. Magnes, President of Hebrew University, who, after an absence of twelve years, spent June, July and August in New York, devoted himself to matters of importance to the University.

Dr. Magnes spent considerable time in collaboration with The Commission on European Jewish Cultural Reconstruction and other organizations in negotiations in Washington with the State Department regarding the Jewish libraries plundered by the Nazis in Germany and Austria, many of which are now stored in the American occupation zone. Dr. Magnes joined with the Commission on European Jewish Cultural Reconstruction in submitting a plan to the State Department for the custody and disposition of these books and other Jewish cultural and religious objects. The plan contemplates that these cultural and religious treasures will be transferred to a corporation, of which the H. U. will be one of the members, as trustee for their former owners and the entire Jewish people, and that ultimately they will be so disposed of as best to serve the spiritual and cultural needs of the Jewish people.

Among his activities in behalf of the University were negotiations with various publishing houses for the purpose of having published in America, English translations of a number of books previously published in Palestine by the H.U. Press. Dr. Magnes in a letter to Prof. Salo W. Baron, Chairman of the Academic Council of the American Friends of H. U. said, "If the H. U. is to measure up to its obligations, it must endeavor to transmit to America — to both Jews and non-Jews — such intellectual and spiritual values as it may already have created, or as are inherent in the idea of the H. U. in Zion. One way of achieving this is to have some of our best books translated and published in English."

Dr. Magnes availed himself of his presence in America to further the Bible project of the H. U. Press, which he regards as "the apple of my eye and one of my chief ambitions". At a meeting with the Board of Directors of the American Friends, Dr. Magnes pointed out that most Bibles today are published by the Bible Society of London. He said it was incredible that although the Bible was written in Palestine it was never published there. Primarily it has been Christian scholars who have been editing the Hebrew Bible. Dr. Magnes said the H. U. Press has been working for the past three years under the direction of Prof. Unberto Cassuto, eminent Bible scholar on the faculty of H. U. on the text of the Bible. The idea is to publish the text in a form which will be in close conformity with Jewish tradition, yet consistent with the results of textual research.

The University has encountered great mechanical difficulties, and it may become advisable to publish the Bible jointly with the Jewish Publication Society. There have been negotiations in this direction for some time.

During the period of negotia- *(Continued on Page Seventy-three)*

COMMENTARIES

(Continued from Page Five)

man who is a messianic personality in the cause of Indian freedom. Then we lovingly recall the late beloved President Franklin Delano Roosevelt, who while in vigour of manhood suddenly found himself paralyzed from his waist down. He could not walk or stand alone without assistance. But, behold, because of his mind and heart how he became one of America's greatest of presidents and one of the world's greatest of benefactors!

Mere money does not make for great living. Often money proves an obstacle toward great achievement. Alas, I have known good decent people whose lives became counterfeit by the fact that money overtook them, and thus these erstwhile sympathetic humans became void of kindness and love, without which life had no meaning. They purchase houses, palaces for habitation, but they are prisoners within the walls of their castles. They know not the meaning of happiness.

Triumphant living is made possible by a cultivated mind and an educated heart. Otherwise humans are but living corpses. The reason selfishness abounds and there is little pity in the world, is that humans are robots, dehumanized, soul-less beings.

The sensitive heart and the trained mind, these are the vital factors that can make of a man truly a personality. And when such a one meets with sorrows he can arise and transmute his sorrow into that which ennobles life and the lives of those he meets on life's pilgrimage.

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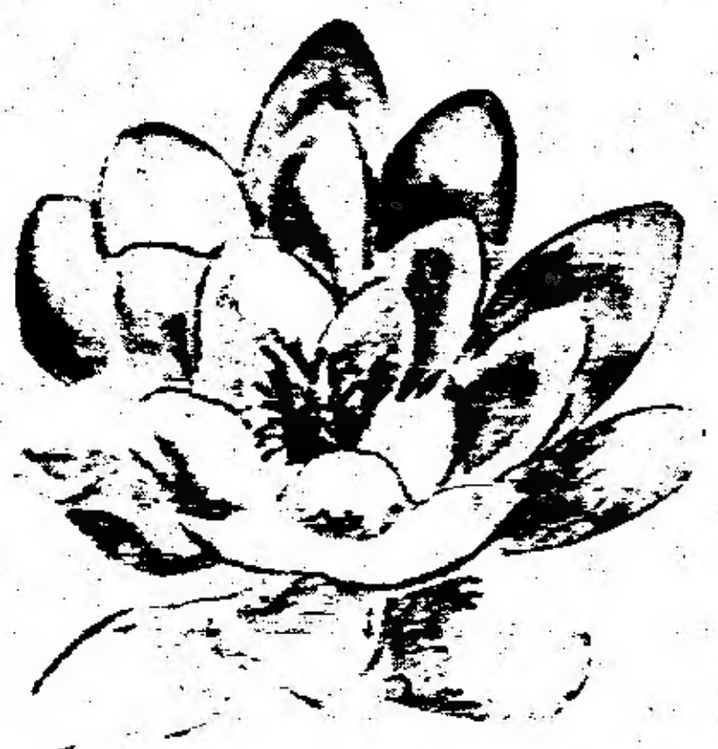

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—Pomen

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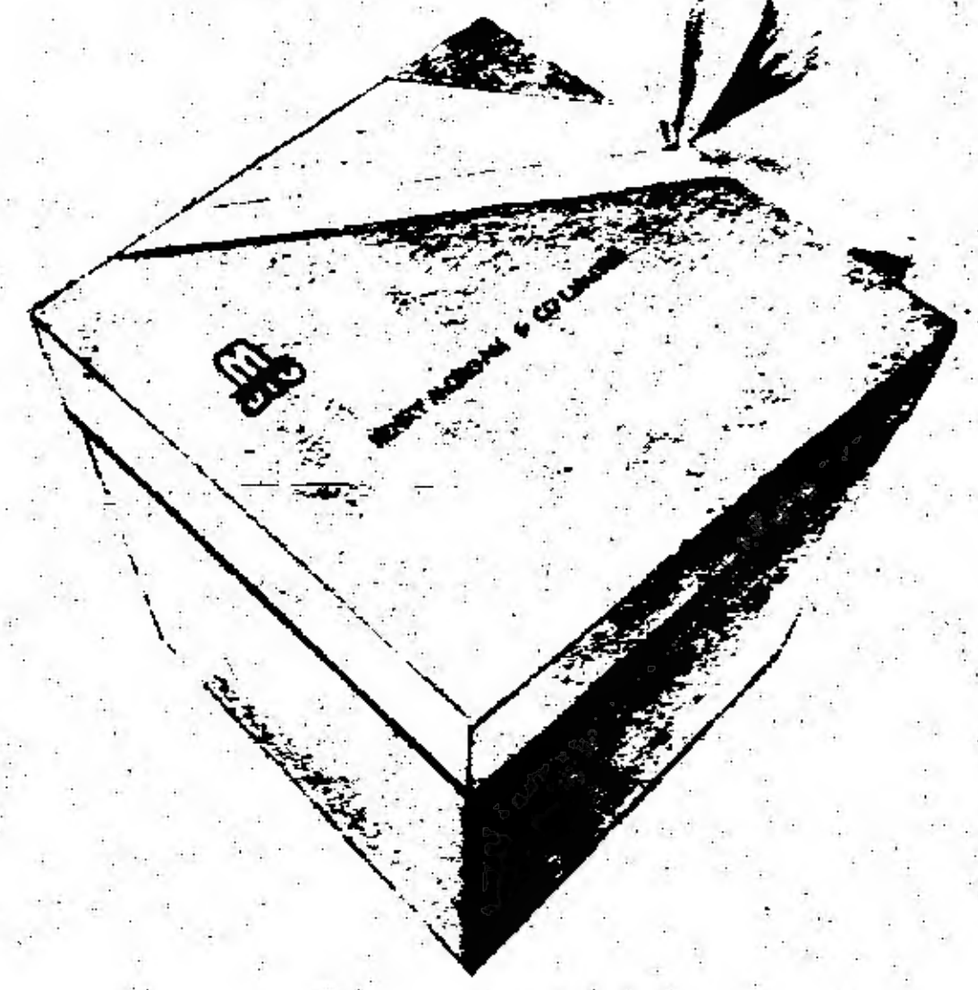

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Mrs. Irving Stanley Beck, 11 Hillhurst Boulevard, Toronto, was Miss Shirley June Winthrope, daughter of Mr. and Mrs. L. C. Winthrope, 11 Hillhurst Boulevard. Mr. Beck is the son of Mr. and Mrs. Jack Beck, of Canton, Ohio.

—Robert McMichael

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Mrs. Reuben Leitman, of Paris, France, was Miss Eva Marion Rosenzweig, daughter of Mr. and Mrs. Solomon Rosenzweig, 5027 Sherbrooke Street West, Montreal. Mr. Leitman, the son of Mr. and Mrs. I. Leitman, 4345 St. Urbain Street, graduated from Queen's University and is studying medicine at the University of Paris. Mr. and Mrs. Leitman are living at Maison Canadienne, Cite-Universitaire, 29, Boulevard Gourdan, Paris.

—Posen

Mrs. Harry Benjamin Pattenick, 22 Standish Avenue, Toronto, was Miss Anne Silverstein, daughter of Boris Silverstein, 22 Standish Avenue, and the late Mrs. Silverstein. Mr. Pattenick is the son of Mr. and Mrs. William Pattenick, 9 Robinwood Avenue.

—Robert McMichael

Mrs. Maurice Ryant, of Fredericton, N.B., was Miss Rita Cohen, daughter of Mr. and Mrs. A. Cohen, 7576 de l'Epee Avenue, Montreal. Mr. Ryant, the son of Mr. and Mrs. N. Ryant, 760a de l'Epee Avenue, and a graduate of Sir George Williams College, in 1946, is studying at the University of New Brunswick.

—I. Posen

Will not ride up

W[illegible]

[illegible]

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Mrs. Abraham Kalmanasch, Ridgewood Road, Montreal, was Miss Beryl Mendelssohn, daughter of Mr. and Mrs. Samuel A. Mendelssohn, Summerhill Avenue. Mr. Kalmanasch is the son of Mr. and Mrs. Samuel Kalmanasch, 9 Esplanade Avenue.

Liesl Oppenheimer

Mrs. Arthur Bercovitch, 4880 Lacombe Avenue, Montreal, was Miss Ruth Schleien, daughter of Mr. and Mrs. M. A. Schleien, 6611 St. Hubert Street. Mr. Bercovitch is the son of Mr. and Mrs. B. Bercovitch, 5100 Lacombe Avenue.

—Garcia

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LAKE PLACID, NEW YORK

Three hours by car from Montreal

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Excellent appointments

Unexcelled cuisine

An atmosphere to enjoy

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FOR A MARVELLOUS HOLIDAY . . .

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A MODERN HOTEL PROVIDING COMFORT, SERVICE AND SAFETY

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65 rooms with running water and bath.

Prop. . . . . J. M. LATENDRESSE

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HUNTINGDON, QUE.

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The New Sherbrooke

SHERBROOKE, QUEBEC

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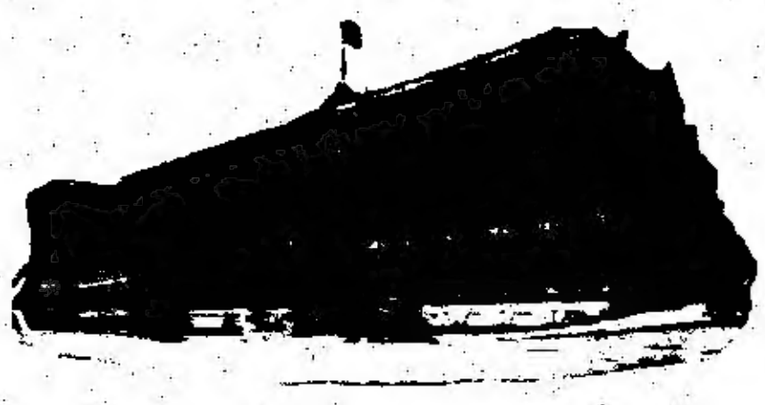

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Beaumanoir Inc.
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Mrs. Milton Robert Rosenfeld, Ridgewood Road, Montreal, was Miss Raeselle Rosenbloom, daughter of Mr. and Mrs. Isaac Rosenbloom, 558 Victoria Avenue. Mr. Rosenfeld is the son of Mr. and Mrs. Henry Rosenfeld, 4865 Queen Mary Road.
—Annette and Basil Zarov

Mrs. Bernard Morrison, of Oshawa, was Miss Vera Charloff, daughter of Reverend and Mrs. B. Charloff, 406 Markham Street, Toronto. Mr. Morrison is the son of Mr. and Mrs. E. Morrison, Vaughan Road.
—Famous Studio

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Jewish friends and
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Chanukah Greetings
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Mrs. Hyman David Tinkoff, 5116 Lacombe Avenue, Montreal, was Miss Leah Stoll, daughter of Mrs. N. Stoll, 5116 Lacombe Avenue, and the late Nathan Stoll. Mr. Tinkoff is the son of Mr. and Mrs. Nathan Tinkoff, 5430 Cote St. Luc Road.

—Press

Mrs. Hy. Garber 5125 Esplanade Avenue, Montreal, was Miss Rose Colton, daughter of Mr. and Mrs. Abraham Colton, 5125 Esplanade Avenue. Mr. Garber, the son of Mr. and Mrs. Abraham Garber, 5567 Waverley Street, served three years in the Canadian Army, most of it in England, North Africa, Sicily, Italy, France, Belgium, Holland, and Germany, in the R.C.A.M.C.

—Kashtan's

Andrea Trina, aged five, and Susan Ellen, one, are daughters of Mr. and Mrs. Samuel J. Wall, 5231 Hutchison Street, Montreal; granddaughters of Mr. and Mrs. M. Stall, 5231 Hutchison Street; and of Mr. and Mrs. B. Wall, Lawren Avenue East.

—Studio

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Makers of

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Full Fashioned Hosiery

• *Sales Office and Mill* •

SHERBROOKE, QUEBEC

Aaron, aged six; Jewel, eleven, and Michael, five, are the children of Mr. and Mrs. H. Mendelson, 4804 Melrose Avenue, Montreal; grandchildren of Mr. and Mrs. S. Signer, of New York; and of Mr. and Mrs. Morris Mendelson, McEachran Avenue.

W. Gordon Mitchell

Hyman, aged fourteen; Shirley, nine; and Carol, two, are the children of Mr. and Mrs. Sam. Mestel, 6059 Wilderton Avenue, Montreal.

—Kashtan's

Greetings to our Jewish friends and customers!

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Manufacturers of

THREADS

for all requirements on

Cotton Single Head Spools

and Spools

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to our
Jewish Friends and
Clientele

QUEBEC RAYON MILLS Limited
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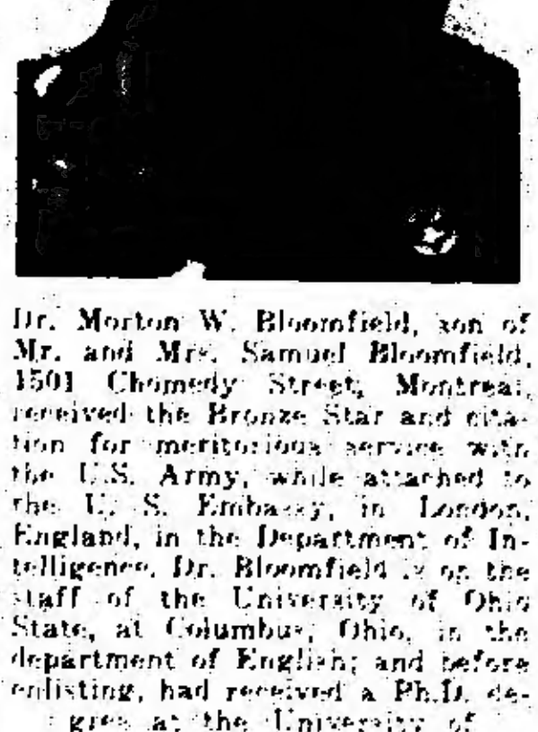
Colonel Robert P. Rothschild, M.B.E., son of Mr. and Mrs. Ben. Rothschild of St. Johns, Quebec, and 1489 Atwater Avenue, Montreal, is director of the Canadian Staff College, at the Royal Military College, Kingston, Ont. He reviewed the Memorial Day Parade and service of the General Wingate Branch, Number 256, Canadian Legion, of Toronto, which paraded to Holy Blossom Temple. Colonel Rothschild, who was born in Cochrane, Ontario, went overseas in November, 1939, and served in Europe, and later with the occupation forces in Germany. He was mentioned in despatches and was made an Officer of the Order of Orange Nassau.

—Charles D. Phelan, Kingston

Dr. Morton W. Bloomfield, son of Mr. and Mrs. Samuel Bloomfield, 1501 Chomedy Street, Montreal, received the Bronze Star and citation for meritorious service with the U.S. Army, while attached to the U. S. Embassy, in London, England, in the Department of Intelligence. Dr. Bloomfield is on the staff of the University of Ohio State, at Columbus, Ohio, in the department of English; and before enlisting, had received a Ph.D. degree at the University of Wisconsin.



Elaine Barbara, aged twelve, daughter of Mr. and Mrs. Harry Newman, 4532 Harvard Avenue, Montreal, and a pupil at Willingdon School, won honorable mention in the Poetry Festival of the Notre Dame de Grace Library for Boys and Girls, with her poem, "Whitecaps."

—Forest

Anne, aged ten, daughter of Mr. and Mrs. William Friedman, 4801 Fulton Avenue, Montreal, and a pupil at Willingdon School, won third prize at the Poetry Festival of the Notre Dame de Grace Library for Boys and Girls, with her poem, "Scare Crows."

Forest Stanley, aged nine years, is the son of Mr. and Mrs. Nat Lightman, 1166 College Street, Toronto, grandson of Mr. and Mrs. L. Portnoy, Beverley Street, and of Mrs. G. Lightman, College Street.

—Photo

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Michael Howard, aged fifteen months, is the son of Mr. and Mrs. Harold Cohen, 1013 Briarhill Avenue, Toronto; grandson of Mr. and Mrs. Joseph H. Nichols, 19 Austin Crescent; and of Mr. and Mrs. M. Cohen, of Winnipeg, Man.
—Harry Walters

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Mrs. Abraham Letovsky, 6513 Papineau Avenue, Montreal, was Miss Beatrice Guralnick, daughter of Mrs. Rachel Guralnick, 6513 Papineau Avenue, and the late Morris Guralnick. Mr. Letovsky is the son of Mr. and Mrs. Morris Letovsky, 6583 Papineau Avenue.
—Society Studio

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Friends And
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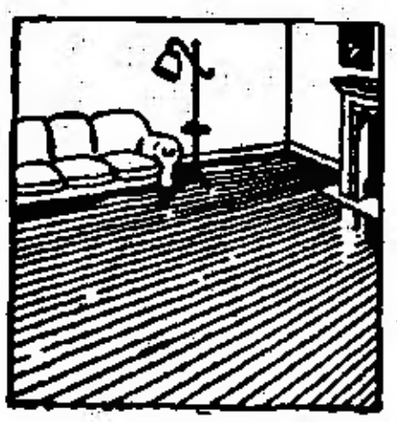

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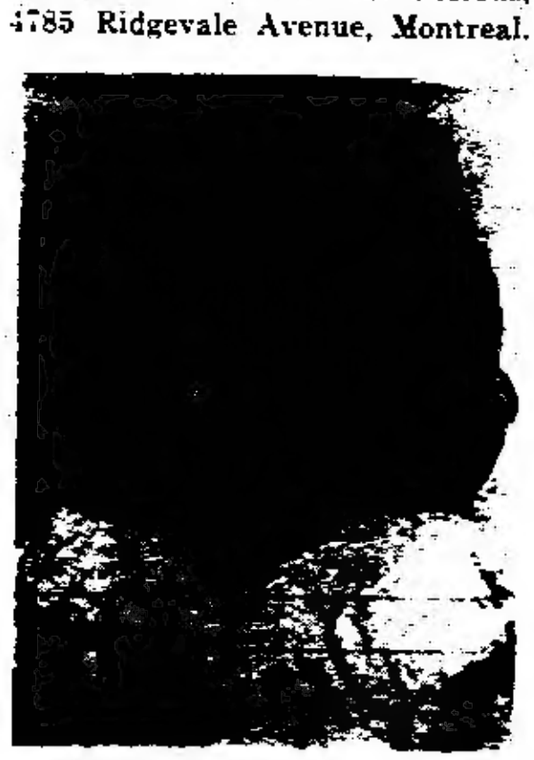
Mrs. Jack J. Bernstein, 4908 Hutchison Street, Montreal, was Miss Bernice Udashkin, daughter of Mr. and Mrs. Louis Udashkin, 4908 Hutchison Street. Mr. Bernstein is the son of Mr. and Mrs. Max Bernstein, 4910 Hutchison Street.

Roslyn, one year old, is the daughter of Mr. and Mrs. S. Posluns, 4785 Ridgevale Avenue, Montreal.



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MINTY'S TOOTH POWDER

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from Canadian Raw Materials
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Vice-Pres.

JEAN ROYER

—Society Studio

Mrs. Arthur S. Kling, 99 Kendal Avenue, Toronto, was Miss Beatrice Greenblatt, daughter of Mr. and Mrs. I.Greenblatt, 4841 Jeanne Mance Street, Montreal, Que. Mr. Kling is the son of Mrs. G. Kling, 99 Kendal Avenue, and the late Mr. Kling.

—Posen

Mrs. David Ellin, of New York, was Miss Ruth Vool, daughter of Mr. and Mrs. M. Vool, 4466 City Hall Avenue, Montreal. Mr. Ellin is the son of Mr. and Mrs. I. Rabinovitch, 1001 Mount Royal Boulevard West. Mr. and Mrs. Ellin are graduates of the American Academy of Dramatic Arts, of New York, and Mr. Ellin took the juvenile lead in "Swan Song", a Broadway production.

Mrs. E. Philip Halpern, of Pullman, Washington, was Miss Judith Elaine Schwartz, daughter of Mr. and Mrs. H. Schwartz, 6062 Hutchison Street, Montreal. Mr. Halpern, the son of Mr. and Mrs. S. Halpern, 5401 Hutchison Street, received a B. Sc. degree from Macdonald College, McGill University, in 1945. He has a teaching fellowship at the State College of Washington, and is working toward a Ph. D. degree.

Society Studio

Mrs. Maxwell Charles Kaufman, of New York, was Miss Reva Gula, daughter of Mr. and Mrs. Harry Gula, 785 Dundas Street West, Toronto. Mr. Kaufman is the son of Mrs. Louis Kaufman, of Bronx, N.Y.

—Famous Studio

Mrs. Manasseh Miller, 3025 Linton Avenue, Montreal, was Miss Rose Nutik, daughter of Mr. and Mrs. O. Nutik, 4908 Sherbrooke Street West. Mr. Miller is the son of Mr. and Mrs. Max Miller, Kensington Avenue.

—Nakash

—Society Studio

Bernard J. Rabinovitch, aged fifteen months, is the son of Mr. and Mrs. W. Rabinovitch, 4855 Grosvenor Avenue, Montreal; grandson of Mr. and Mrs. Morris Miller, 260-Seventh Avenue, Lachine; and of Mr. and Mrs. S. Rabinovitch, 3856 Colonial Avenue.

Joel Chodos, son of Mr. and Mrs. Alex Chodos, 631 Rockland Avenue, Montreal, is studying medicine at the University of Geneva, Switzerland. He received his B.Sc. degree from McGill University in 1945, with distinction in the general course. He belonged to the Inter-University Club; Société Française; Maccabean Circle, and Hillel Foundation.

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A subtle persuader of good form

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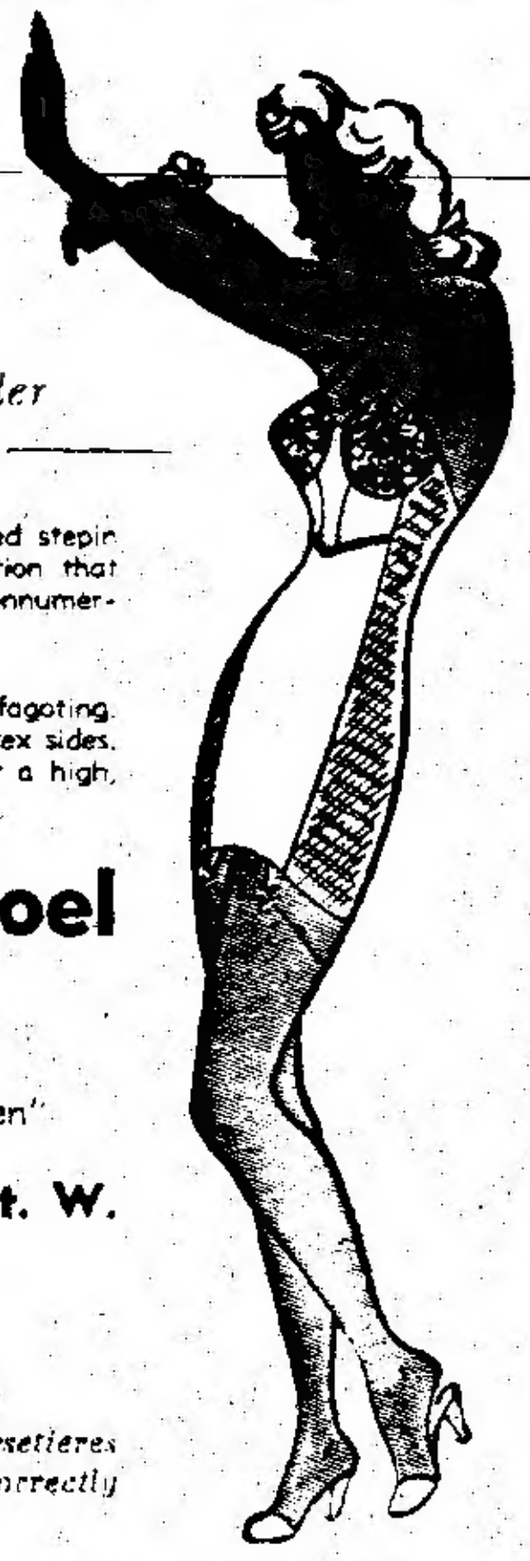
Lustre rayon front panel with fagoting. Ventilated two-way-stretch Lastex sides. Net lined lace bust pockets for a high, well rounded contour.



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WHEAT GERM CEREAL

Three lb Pkg. 25¢ 1 lb Pkg. 10¢

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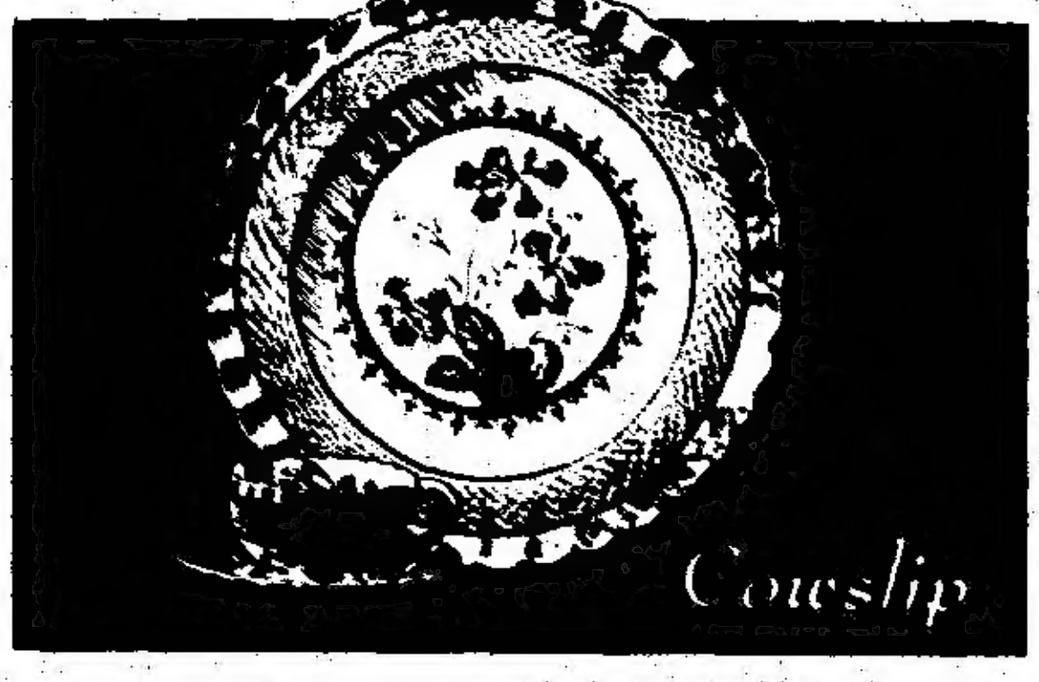

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Mrs. Joseph Epstein, 5290 St. Urbain Street, Montreal, was Miss Irene Gladstone, daughter of Mr. and Mrs. M. Gladstone, 4105 de Bullion Street. Mr. Epstein is the son of Mr. and Mrs. M. Epstein, 5725 Hutchison Street.

—Society Studio

Mrs. Mae Goldberg, 6104 Waverley Street, Montreal, was Miss Fay Ginesky, daughter of Mr. and Mrs. J. Ginesky, 4547 de Bullion Street. Mr. Goldberg is the son of Mr. and Mrs. R. Goldberg, 25 Bagg Avenue.

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Five Features
Corselettes

Mrs. Max Mintz, 355 Cortleigh Boulevard, Toronto, was Miss Samieth Ber, only daughter of Mr. and Mrs. Ben. Ber, 355 Cortleigh Boulevard. Mr. Mintz is the son of Mr. and Mrs. Morris Mintz, 64 Brunswick Avenue.

—Canada Pictures

Mrs. Harry Finkel was Miss Lily Fraiberg, daughter of Mr. and Mrs. C. Fraiberg, 5978 Durocher Avenue, Montreal. Mr. Finkel, the son of Mr. and Mrs. A. Finkel, 251 Mount Royal Avenue East, served with the RCAF for over three years, and saw service in Labrador.

—Society Studio

Miss Bette Grossman, daughter of Mr. and Mrs. L. Grossman, Grace Street, Toronto, and Harold Sayles, youngest son of Mr. and Mrs. L. Salsman, Brunswick Avenue, whose marriage was announced to take place on December 1 at Men of England Congregation.

—Bert Studios

Ed Prosser

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GLASS COFFEE MAKERS

AUTOMATIC STEAM IRONS

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Above, left, Walter, nine; Herbert, fourteen; and Edward, seven, are the sons of Mr. and Mrs. Joe. Isenberg, 4226 de Bullion Street, Montreal; grandsons of Mr. and Mrs. Isaac Nudelman, 4649 Esplanade Avenue.

—Sylvia Schwartz

Bonnie, aged five years, is the daughter of Mr. and Mrs. David Sweet, 8 Robinwood Avenue, Toronto; granddaughter of Mr. and Mrs. M. Senderowitz, 8 Robinwood Avenue; and of Mr. and Mrs. John Sweet, of Hamilton.

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friends and customers
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Marilyn, nearly nine, and Frances Joyce, two, are the daughters of Mr. and Mrs. Peter Tobenstein, 5706 St. Lawrence Boulevard, Montreal; granddaughters of Mr. and Mrs. M. Shedlack, 1460 Van Horne Avenue; and of Mr. and Mrs. S. Tobenstein, Bagg Avenue.

—Society Studio

Lynda-Gail, about one, is the daughter of Mr. and Mrs. D. Silverman, 45 Ulster Street, Toronto; granddaughter of Mr. and Mrs. J. Spring, Ulster Street; and Mr. and Mrs. B. Silverman, Crawford Street.

Penny, aged three years, is the daughter of Mr. and Mrs. William Frohman, 371 Crawford Street, Street, Toronto; granddaughter of Mr. and Mrs. Stanley Smith, 1093 Queen Street East; and of Mr. and Mrs. David Frohman, 90 Clinton Street.

Sheila Carole, aged eight, and Queenie Sorryl, four, are the daughters of Mr. and Mrs. B. Goldstein, 5580 Waverley Street, Montreal; granddaughters of Mrs. J. Goldstein, 5626 Esplanade Avenue, and the late Mr. Goldstein; and great-granddaughters of Mrs. M. Potechin, 5627 Waverley Street.

—Society Studio

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Holiday Greetings to our Jewish friends and customers

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KNITTED RAYON

SOLE and SOLE PADDING FELTS

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FELT PARTS TO ORDER

Compliments Of
The Season
To All Our Friends
And Customers

The
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Mrs. David Otto Horner, 5913 Waverley Street, Montreal, was Miss Beverley Kronick, daughter of Rev. and Mrs. D. Kronick, 5913 Waverley Street. Mr. Horner is the son of Mrs. E. Horner, and the late S. Horner, of Vienna, Austria.

— Kashtan

Mrs. Philip Leider was Miss Ruth Weisdorf, daughter of Mr. and Mrs. William Weisdorf, 23 Old Park Road, Toronto. Mr. Leider is the son of Mr. and Mrs. L. Leider, of Los Angeles, California.

—John Abe

Mrs. Al. Ofter, 3836 City Hall Avenue, Montreal, was Miss Lillian Turovitz, daughter of Mr. and Mrs. S. Turovitz, 3836 City Hall Avenue, Mr. Ofter is the son of Mr. and Mrs. M. Ofter, 5459 Durocher Avenue

Mrs. David Perahia, of Paris, France, was Miss Suzanne Soble, daughter of Mr. and Mrs. B. Soble, 4065 Vendome Avenue, Montreal. Mr. Perahia is the son of Mrs. H. Perahia, and the late Mr. Perahia, of Paris.

Mr. and Mrs. E. Elias, 397 St. Joseph Boulevard West, Montreal, celebrated their fiftieth wedding anniversary. They were married in Lithuania, have four children: Boris and Alexander Elias and Mrs. B. Soble, of Montreal; Mrs. D. H. Plau, of Kingston, Ont.; six grandchildren, Mrs. David Perahia, of Paris, France; Dania, Gilbert and Anita Plau, of Kingston; John Elias, and J. Sobel, of Montreal.

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Bedroom Sets

Doreen Sydelle, aged ten years, daughter of Mr. and Mrs. S. Cohen, 521 Atlas Avenue, Toronto, who won the Hadassah picture contest in 1945; and their son, Ian Morton, aged seven.

W. R. Howard

Dorothy Lynne, aged three years, is the daughter of Mr. and Mrs. Louis Green, 7 Relmar Gardens, Toronto; granddaughter of Mr. and Mrs. Louis Baker, 356 Walmer Road; and of Mr. and Mrs. S. Leboff, 190 Grace Street.

Sylvia Schwartz

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Mrs. Samuel Green and children, Lew Allan, four, and Jacqueline Anna, nine, 4855 Queen Mary Road, Montreal; grandchildren of Mrs. Rose Lewis, Queen Mary Road, and the late L. S. Lewis and of Mr. and Mrs. F. Green, 953 Bernard Avenue.

Marcia Jane, aged twenty months, is the daughter of Mr. and Mrs. Sydney Marcus, 5725 Jeanne Mance Street, Montreal; granddaughter of Mr. and Mrs. M. Palefsky, 5725 Jeanne Mance Street, and of Mr. and Mrs. Max Marcus, 4990 St. Kevin Avenue; great-granddaughter of Mr. and Mrs. Aron Marcus, 5965 Esplanade Avenue.

Lew Solomon, aged four, is the eldest son of Mr. and Mrs. Reginald Lewis, 4595 St. Catherine Road, Montreal; grandson of Mr. and Mrs. B. Karpman, Wilder Avenue, and of Mrs. Rose Lewis, Queen Mary Road, and the late L. S. Lewis.

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Mrs. Sydney Levine was Miss Molly Burofsky, daughter of Mr. and Mrs. O. Burofsky, 2388 Notre Dame Street West, Montreal. Mr. Levine is the son of Mrs. David Levine, Lacombe Avenue, and the late David Levine.

—Society Studio

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Left, Mrs. Bertram Krugel, of Ottawa, Ont., formerly Miss Gloria Ross, is the daughter of Mr. and Mrs. Louis Ross, 161 Concord Avenue, Toronto. Mr. Krugel is the son of Mr. and Mrs. Harry Krugel, 205 Major Street.

—A. Gilbert

Mrs. Oscar Stroll, 3724 Colonial Avenue, Montreal, was Miss Ida Fagen, daughter of Mr. and Mrs. A. Fagen, 3711 Colonial Avenue. Mr. Stroll is the son of Mr. and Mrs. Louis Strulovitch, Colonial Avenue.

—Society Studio

Mrs. Milton Goldenberg, 115 Euclid Avenue, Toronto, was Miss Bernice Jubas, daughter of Mr. and Mrs. Jack Jubas, 115 Euclid Avenue. Mr. Goldenberg is the son of W. Goldenberg, 10 Brunswick Avenue, and the late Mrs. Goldenberg.

—Famous Studio

Mrs. Sam. Enkin, 3425 Jeanne Mance Street, Montreal, was Miss Rose Shizgal, daughter of Rev. T. Shizgal, 370 Edward Charles Street, and the late Mrs. Shizgal. Mr. Enkin is the son of Mrs. B. Enkin, 5376 Esplanade Avenue, and the late M. Enkin.

—Society Studio

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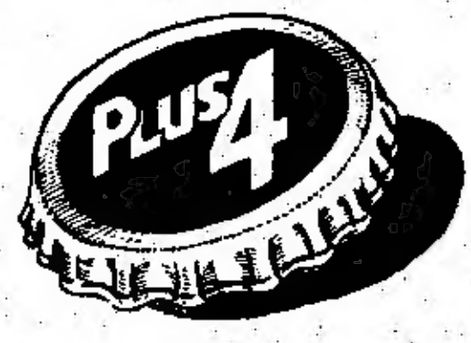

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Allan, aged two, and Beverly, four, are the children of Mr. and Mrs. H. Singerman, 7918 Querbes Avenue, Montreal; grandchildren of Mr. and Mrs. I. Lefcovitch, 5501 St. Urbain Street; and of Mr. and Mrs. I. Singerman, 6540 Papineau Avenue.
—Society Studio

Miss Lola Fluxgold, daughter of Mr. and Mrs. Ben. Fluxgold, Albany Avenue, Toronto, who graduated from the Buffalo General Hospital, School of Nursing, University of Buffalo, is remaining on the hospital staff.

—Kramer Studio

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Mrs. Harold Debora, 3 Vankoughnet Street, Toronto, was Miss Hannah Glick, daughter of Mr. and Mrs. H. Feldman, Markham Street. Mr. Debora is the son of Mr. and Mrs. L. Debora, 137 Borden Street.

Mrs. Irving Richard Bromstein, 23 Cecil Street, Toronto, was Miss Dora Mitchell, daughter of the late Mr. and Mrs. A. Mitchell. Mr. Bromstein is the son of Mr. and Mrs. J. Bromstein, 33 Nassau Street.

—Famous Studio

Mrs. Calvin Dawson, 187 Grace Street, Toronto, was Miss Elsie Gordon, daughter of Mr. and Mrs. P. Gordon, 187 Grace Street. Dr. Dawson is the son of Mr. and Mrs. S. Dawson, Clinton Street.

—Famous Studio

Mrs. Morris Alter, 155 Montrose Avenue, Toronto, was Miss Faye Shacter, daughter of Mr. and Mrs. Samuel Shacter, 217 Beverley Street. Mr. Alter is the son of Mrs. Fanny Alter, 58 Beverley Street, and the late Louis Alter.

—Famous Studio

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—Society Studio

Ivan Elliott, nearly one year, is the son of Mr. and Mrs. L. Hubscher, 5090 Glencairn Road, Montreal; grandson of Mrs. C. Goldwarg, 5178 Decarie Boulevard, and the late I. Goldwarg; and of the late Mr. and Mrs. C. Hubscher.

—W. Gordon Mitchell

Stephen, left, aged two, is the son of Mr. and Mrs. Moe Propst, 3679 St. Famille Street, Montreal; grandson of Mrs. Gertrude Myers, 229 Bernard Avenue West, and the late Samuel Myers; and of Mr. and Mrs. J. Propst, 4677 Hutchison Street.

—Kashtan

Mr. and Mrs. E. Winikoff and sons, Allan Nelson, aged six years, and Louis, two, 5361 Clark Street, Montreal; grandsons of Mrs. R. Levitt, 5361 Clark Street, and the late A. Levitt; and of Mrs. B. Winikoff, 4239 de Bullion Street, and the late L. Winikoff.

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Terry Lee, aged three, is the daughter of Mr. and Mrs. Sam. Indig, 1571 Ducharme Avenue, Montreal; granddaughter of Mr. and Mrs. A. Colton, 5125 Esplanade Avenue; and of Mr. and Mrs. E. Suffrin, 4432 St. Lawrence Boulevard; great-granddaughter of P. Colton, of New York, and the late Mrs. Leah Colton.

Mrs. Jack Paul, 82 Commonwealth Boulevard, Buffalo, N.Y., was Miss Rose Charon, daughter of Mrs. M. Charon, 5941 Hutchison Street, Montreal; and the late M. Charron. Mr. Paul is the son of Mr. and Mrs. B. Paul, 50 Brunswick Boulevard, Buffalo.
—Kashtan's

Dr. Irwin L. Peikes, son of Mr. and Mrs. Joseph Peikes, 213 Roxton Road, Toronto, was overseas for two years with the United States Army Medical Corps.
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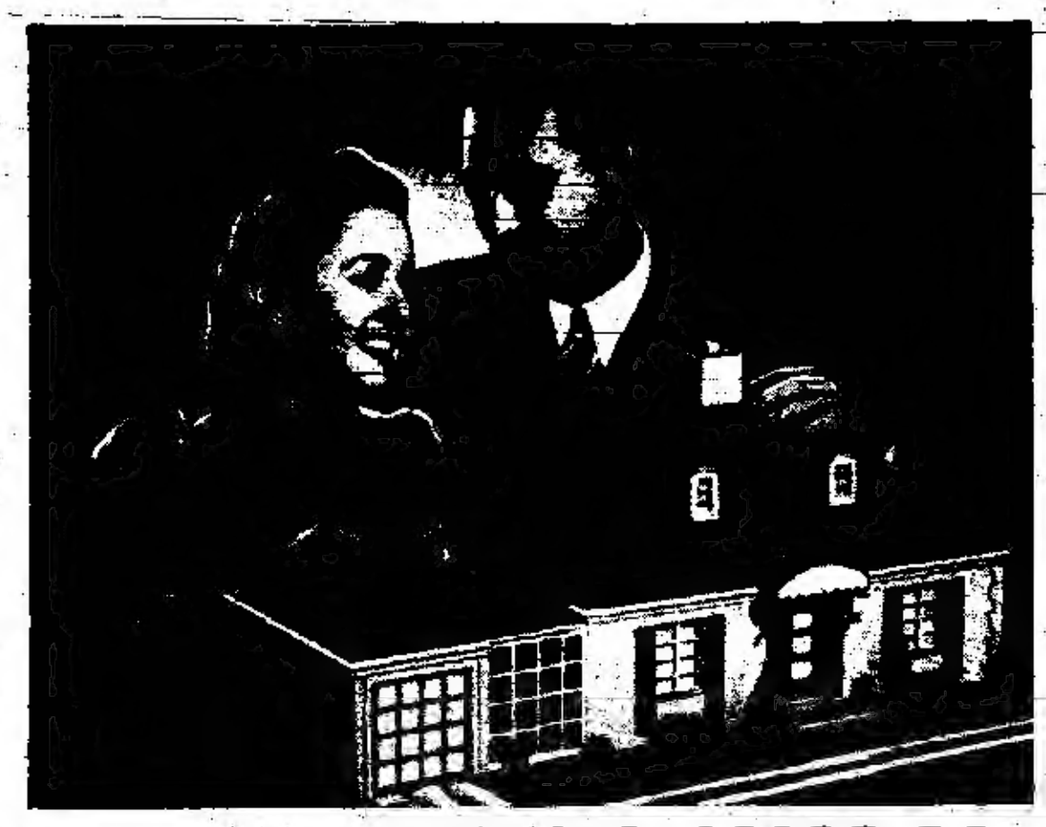

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Barbara Sandra, aged four, is the daughter of Mr. and Mrs. Philip Gross, 205 Northcliffe Boulevard, Toronto; granddaughter of Mr. and Mrs. B. Feldman, 519 Queen Street West; and of Mr. and Mrs. P. Gross, 36 Baldwin Street.
—Edward

David, aged eight years, and Joel, aged two, are the sons of Mr. and Mrs. Harry Levine, 892 Avenue Road, Toronto; grandsons of Harry Litowitz, Burnside Drive, and the late Mrs. Sarah Litowitz; and of Mr. and Mrs. A. Levine, Queen Street West.
—Sylvia Schwartz

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Mrs. Maurice Spector, 5750 Trans Island Avenue, Montreal, was Miss Shirley Plotnick, daughter of Mr. and Mrs. J. Plotnick, 4322 Coolbrook Avenue. Mr. Spector is the son of Mr. and Mrs. Michael Spector, St. Urbain Street.

—Drummond Photos

Mrs. Ben. Naglie, 3658 Drolet Street, Montreal, was Miss Lea Liberman, daughter of Mr. and Mrs. Jacob Liberman, 3658 Drolet Street. Mr. Naglie is the son of Mr. and Mrs. Sam. Naglie, 4473 Henri Julien Street.

—Society Studio

Mrs. Norman Kaye Stewart, 4379 St. Urbain Street, Montreal, was Miss Mary Steinberg, daughter of M. Steinberg, 215 Mount Royal Avenue West, and the late Mrs. Steinberg. Mr. Stewart, the son of Mr. and Mrs. I. Kaye, of London, England, served with the R.A.M.C. for over six years, and was posted in England, Palestine, Egypt, and Europe.

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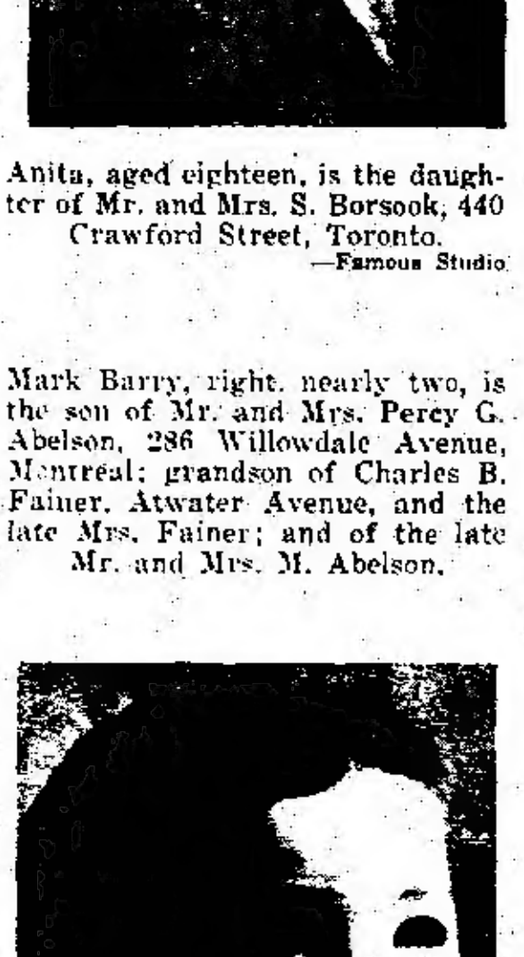

Anita, aged eighteen, is the daughter of Mr. and Mrs. S. Borsook, 440 Crawford Street, Toronto.
—Famous Studio

Lawrence, aged five years, is the son of Mr. and Mrs. Henry Weiner, 1595 Bathurst Street, Toronto; grandson of Mrs. A. Weiner, 47 Beatrice Street.

—Sylvia Schwartz

Mark Barry, right, nearly two, is the son of Mr. and Mrs. Percy G. Abelson, 286 Willowdale Avenue, Montreal; grandson of Charles B. Fainer, Atwater Avenue, and the late Mrs. Fainer; and of the late Mr. and Mrs. M. Abelson.

—Society Studio

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Michael Allan Breslaw, aged nearly three, is the son of Mr. and Mrs. J. Breslaw, 4599 Jeanne Mance Street, Montreal; grandson of Mr. and Mrs. A. Shuster, Jeanne Mance Street; and of the late Mr. and Mrs. M. Breslaw, of Warsaw, Poland.

Theodore Gary, aged ten months, is the son of Mr. and Mrs. Sidney Schipper, 351 Northcliffe Boulevard, Toronto; grandson of Mr. and Mrs. D. Kleiman, 503 Euclid Avenue; and of Mr. and Mrs. Frank Schipper, 31 Walmer Road North.

- Sylvia Schwartz

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TO MY

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FRIENDS

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Mrs. Irwin Robert Weinstein, 50 Burnside Drive, Toronto, was Miss Bernice Florence Goodman, daughter of Mr. and Mrs. Abraham Goodman, 50 Burnside Drive. Mr. Weinstein is the son of Mr. and Mrs. Max Weinstein, 341 Markham Street.

—A. Gilbert

Mrs. Alton Silverstein, of Fort Wayne, Indiana, was Miss Lee Chaplek, daughter of Mr. and Mrs. Samuel Chaplek, of Spokane, Washington. Mr. Silverstein is the son of Rabbi and Mrs. Samuel Silverstein, 150 Robert Street, Toronto.

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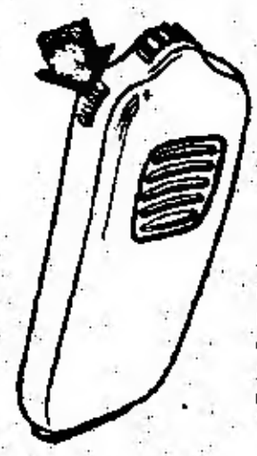

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—Society Studio

Mrs. Sydney Shapiro, 30 Fairmount Avenue West, Montreal, was Miss Rita Rumanek, daughter of I. M. Rumanek, 6083 Hutchison Street, and the late Mrs. Rumanek. Mr. Shapiro is the son of Mr. and Mrs. Max Shapiro, 4850 Jeanne Mance Street.

Mrs. Eric Levitt was Miss Rya Segal, daughter of Moe Segal, Addington Avenue, Montreal, and the late Mrs. Segal. Mr. Levitt is the twin son of Mr. and Mrs. Sydney Levitt, Belfrage Road.

— Annette and Basil Zarov

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Mrs. George Becker, 982—East 179th Street, Bronx, N.Y., was M[iss] Anita Bresner, daughter of Mr. and Mrs. Max Bresner, 4680 de Bull[ion] Street, Montreal. Mr. Becker is the son of Mr. and Mrs. Henry Beck[er], 2895 Grand Concourse, Bronx, N.Y.

—Society St[udio]

—Harris

Mrs. Harry Kendall Gollin was Miss Evelyn Miller, daughter of Mr. and Mrs. Harris Miller, Brodeur Avenue, Montreal, and of Arnprior, Ontario. Mr. Gollin is the son of Mr. and Mrs. Maxwell Gollin, of Bayonne, N.J.

—Jacoby

Mrs. Herbert Bercovitz was Miss Miriam Cohen, daughter of Mr. and Mrs. Harry Cohen, 794 Champagneur Avenue, Montreal. Mr. Bercovitz is the son of Mrs. Max D. Bercovitz, 3250 Ridgewood Road, and the late Mr. Bercovitz.

Mrs. Samuel Boroditsky was Miss Layah Surchin, daughter of Mr. and Mrs. M. Surchin, Barclay Avenue, Montreal. Mr. Boroditsky is the son of Mr. and Mrs. A. I. Boroditsky, of Winnipeg, Man.

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LIMITED

Betty Anne, aged three years, is the daughter of Mr. and Mrs. S. Tenenholtz, 588 Bathurst Street, Toronto.
—Famous Studio

Arlene Enid, six years old is the daughter of Mr. and Mrs. Henry Glickman, 150 Indian Grove, Toronto; granddaughter of Mr. and Mrs. J. Snitzer, 150 Indian Grove.
—Myers Studio

—Andrew D. Skilling

Lawrence, eight years old; and Merle Roslyn, three, are the children of Mr. and Mrs. S. Rich, 6 Aldburn Road; grandparents are: Mr. and Mrs. L. Salsman, 71 Brunswick Avenue; and Mrs. M. Blumenstein, 11 Lippincott Street, all of Toronto.

Sheila, four years old, is the daughter of Mr. and Mrs. Louis Wineberg, 166 Huron Street, Toronto; granddaughter of Mrs. N. Falk, of Attica, N.Y.; and of Mrs. B. Wineberg, 257 Queen Street.
—Sylvia Schwartz

Toby Rena, aged one year, is the daughter of Mr. and Mrs. Max Cohen, 4309 Beaconsfield Avenue Montreal; granddaughter of Mr and Mrs. A. Cohen, 4598 Clark Street.

Peggy Mavis, nearly three, is the daughter of Mr. and Mrs. Ben. Nemeroff, 229 Mount Royal Avenue West, Montreal; granddaughter of Mrs. R. Krackovitch, 4072 Clark Street, and the late M. Krackovitch; and of Mr. and Mrs. B. Nemeroff, 4325 St. Urbain Street; great-granddaughter of B. Shaffer, 4072 Clark Street.

—Society Studio

Carol, aged thirteen; Shirley, eleven; Phyllis, eight; and Elaine, three, are the daughters of Mr. and Mrs. I. Hercy, 828 Wiseman Avenue, Montreal; granddaughters of Mrs. S. Bodnoff, 403 St. Joseph Boulevard West, and the late S. Bodnoff; and of Mrs. S. Goldner, 14 Mount Royal Avenue East, and of the late H. Hercy.

—W. Gordon Mitchell

Rosalind, aged six years; and Arthur, eight, are the children of Mr. and Mrs. Max Dalfen, of New Glasgow, N.S.; grandchildren of Ralph Shepherd, of Fredericton, N.B.; and of Elias Dalfen, of Rumania.

Sidney, aged five; and Marilyn, two, are the children of Mr. and Mrs. David Smith, 3876 Clark Street, Montreal.

Sheldon, aged one year; and Bernard, eight, are the sons of Mr. and Mrs. Harry Rabinovitch, 437 Edward Charles Street, Montreal; grandsons of Mr. and Mrs. B. Rubin, 437 Edward Charles Street; and of Mr. and Mrs. S. Rabinovitch, 5447 Esplanade Avenue.

—Society Studio

George, thirteen years old; and Bernice, four, are the children of Mr. and Mrs. S. Marcus, 116 Bloor Street West, Toronto.

—Famous Studio

Judith, aged three years, is the daughter of Mr. and Mrs. Jule Lovitz, 965 Avenue Road, Toronto; granddaughter of Mr. and Mrs. A. H. Colman, 1675 Bathurst Street; and of Mr. and Mrs. L. Lovitz, 1660 Bathurst Street.

—Sylvia Schwartz

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Mrs. Seymour Harry Goldstein, Carleton Avenue, East Islip, L. I., N. Y., was Miss Ruth Fern Shagass, daughter of Mr. and Mrs. M. Shagass, 134 Clermont Street, Montreal. Mr. Goldstein is the son of Mr. and Mrs. H. Goldstein, Carleton Avenue, East Islip.

—Society Studio

Mrs. Marvin Martin Warsh, 91 Heddington Avenue, Toronto, was Miss Edna May Brill, daughter of Mr. and Mrs. J. Brill, 91 Heddington Avenue. Mr. Warsh is the son of Mr. and Mrs. J. Warsh, 63 Gloucester Grove.

—J. Taylor Maclagan

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Mrs. Leonard Joseph Schott, of Winnipeg, Man., was Miss Eleanor Nusbaum, daughter of Mr. and Mrs. Alfred Nussbaum, 32 Millbank Avenue, Toronto. Mr. Schott is the son of Mr. and Mrs. Alexander Schott, of Windsor.

—John Palmer

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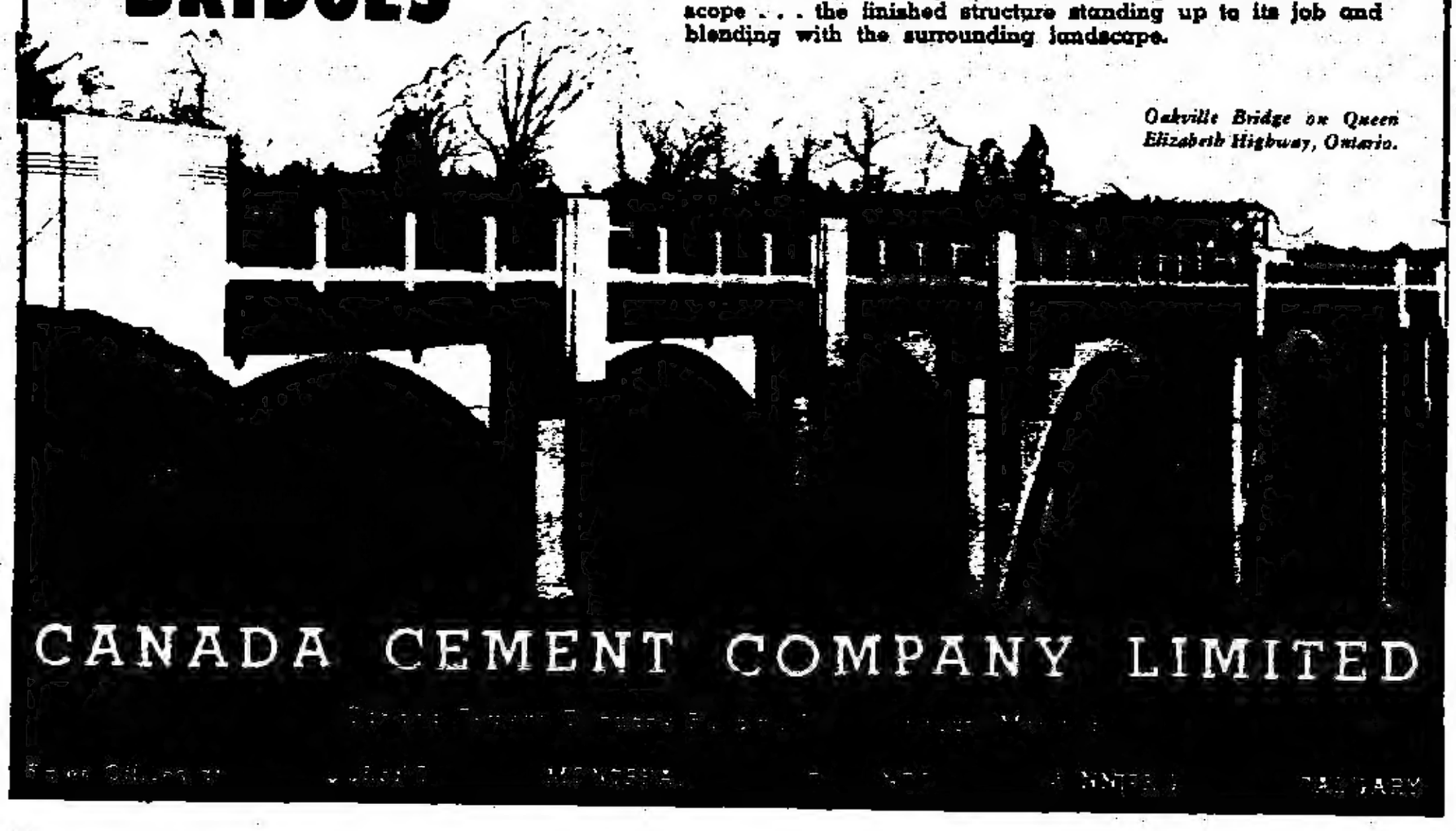

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VILLAGE INCIDENT

(Continued from Page Ten)

While the man was talking, he casually took a chair next to my desk. I offered him a cigarette and then lit it for him. "You're not a native of Tripolitania?" I said.

He shook his head. "I am a citizen of Europe. My family lived in Poland when I was a little boy, but we were driven out by the pogroms. We went to Italy. I went to school in Milan and later studied in Paris. When the war came — the first war — I fought with the Italian Army. We were quite as bad that time," he added reflectively.

"When did you come to Tripoli?" I asked.

"About six years ago, when Il Duce began to merge philosophies and all non-Jewish Italians became Aryans. I was already suspect — my passport had been taken from me—because of my work as a newspaperman."

I wasn't surprised to find an ex-newspaperman in charge of a cleaning staff in Tripoli. North Africa was full of such situations. In Casablanca I had met a bartender who had formerly been an economics professor and had flown bombers against Franco. In Tunis, there had been a Polish novelist who spent his time denouncing James Joyce when he was not sweeping out A.T.C. planes.

"Did you work for Italian papers?" I asked.

"Only for a little while. Writing news so that it conforms to a party philosophy, any party philosophy, is too difficult for a man of my limited imagination." He laughed softly. "I think Mr. Koestler experienced a similar difficulty. Many popes arose in Europe during the past twenty years, and all of them were infallible. Doubters were not popular." He rose. "You will pardon me, but I must go to see that my people have done a satisfactory job of cleaning the offices."

"Look," I said, "I happen to know that Captain Monroe in Civilian Personnel is looking for people who speak English. Are you interested?"

He shook his head. "Thank you, but no. I have a small farm outside Sugh el Giumaa, and in my present position I'm free in the daytime. I sleep till noon and have the afternoons for my own work."

"Stop in again, when you want another book," I told him.

"I shall take advantage of your kind offer," he said. After he had gone, I realized that I hadn't asked him his name.

I didn't see the man again for about a week, and then, one morning, shortly after I had arrived at the office, he came in. "My wife and I," he said formally, "would like you to have dinner at our home some evening when you are not engaged."

When I said I'd like to come, he asked if the following Friday would be convenient. "That'll be fine," I said.

His formality disappeared. "You are doing much for my home life and my conscience," he said. "Both my wife and my inner voice have been denouncing me for the liberties I took with your property. Now I may say to them with complete honesty, "I am borrowing books from a friend.'"

"What time shall I come?"

"About seven o'clock, if that is convenient." He described the location of his home and started to leave, but turned back when I said, "I'm afraid I don't know your name."

"Of course. My name is Max Hoffenstein. I have known yours for a long time, from the sign on your desk." We shook hands and then he left.

I found his house without difficulty the night I went there to dinner. It was located about a half

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mile from the village of Sugh el Guimaa, on the main road to Tripoli. The place was surrounded by a high wall of earth baked to concrete hardness by the sun and bound by the roots of the cactus plants that grew along the top. The yard was filled with lush green bushes and vivid hibiscus blooms. The house was small, but it had attractive lines and its white plaster walls were brilliant in the late-afternoon sun.

Hoffenstein came out of the door when I brought the jeep to a stop, and walked over to meet me. While we exchanged greetings, two women appeared in the doorway. "Come," he said, "I want you to meet my wife and daughter."

The two women wore identical white dresses that had seen much mending. Mrs. Hoffenstein was in her late thirties; Sylvia, the daughter, was about sixteen, with a fully developed figure. Both had light hair, bleached to a pale yellow by the sun. Their faces were rather flat and plain but their dark tans made them attractive. We were introduced, and each of them gave me a firm, one-movement, European handshake. They were beautifully poised, but I sensed excitement in both of them, as though entertaining guests was a rarity at their home.

We walked into the cool living room, which was shaded by wooden roll shutters that had been lowered almost to the bottoms of the windows, and all of us sat down in comfortable chairs around a low table.

"We have heard much about you," Mrs. Hoffenstein said. "It is kind of you to visit us." She spoke English well but not with the fluency of her husband.

Hoffenstein chuckled. "I have told her just how we came to meet. Please reassure her that you don't now find it necessary to lock up everything in your office."

"My husband is a very foolish man," Mrs. Hoffenstein said. "It is possible he would have lost his position with his nonsense over books." She poured some cool wine for us out of a cut-glass decanter.

"Mamma," Hoffenstein said, "you don't understand. No man who reads Koestler could take such a narrow view of life. Now, if my friend here had been a reader of Nietzsche, I would not have taken the liberty."

We talked on for some time about nothing of importance. The atmosphere was pleasant and relaxed. For understandable reasons, most of the civilians in Tripoli were difficult hosts; they either fawned over American guests to obtain some favor, or were tense lest they say something that might offend. Soap, clothing, almost all necessities except food, and such minor luxuries as cigarettes were hard to get. American and, to a lesser extent, British personnel were the only sources of supply.

Hoffenstein had just finished a story about his troubles with Italian censorship when Sylvia, who had not spoken since our introduction, suddenly burst out with a question. "Do you know Bing Crosby in America?" she asked me, with excitement in her voice.

Her father laughed. "It is part of the spread of American culture. She's heard him often on the wireless and once an American officer gave her a Crosby record for our old phonograph."

Fortunately, I was able to tell her that I had once interviewed Crosby for an Army paper in the United States, when he had entertained the troops at the camp where I was stationed. Her eyes grew wide with envy. "Is he as pretty as he appears in the cinema?" she asked. "I saw him once at the Miramare Theatre in Tripoli."

"He looks about the same," I said, and told her the little I knew about him. I rather expected my account of his large family to dampen her romantic fervor.

It didn't, though. She merely smiled happily and said, "It is good to know he is a man of—stability." She looked at her father for approval of the last word. He nodded his head gravely.

After we had finished our third

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glass of wine, Hoffenstein suggested that we go out the back door to see his small farm. He had about three acres of well-tended ground, laid out in the usual North African checkerboard manner. Each plot was about eight feet square and surrounded by a mound of earth about six inches high, to conserve rain. He pointed to the white superstructure of his well at the back of his property. "That is one thing we may thank the Italians for — an ample supply of water. All over the colony they erected wells like that."

As we watched, an ox driven by an Arab walked back and forth along a path leading to the well. A rope attached to the animal's harness extended over a pulley suspended between the well's uprights. The other end of the rope was tied to a weighted goatskin bag. As the ox walked toward the well, the bag dropped into the water. As it walked in the opposite direction, it brought the goatskin to the top, where the water spilled down into a trough and was carried by gravity to the various plots of ground.

"As effective today as it was at the time of Moses," Hoffenstein said.

"Who is the Arab?" I asked.

"He's one of three men from the village who help me. I, myself, am a very indifferent farmer. We divide the crops between us."

"How are your relations with the Arabs?"

"Usually quite good," he said. "There are only a few European Jews in the village. Most of them live in Tripoli. Almost all the Jewish families here have lived in Libya for over two thousand years, and the majority of them speak only Arabic. In dress and appearance, it's impossible to tell them from Arabs. So there is little reason for trouble. Sometimes, though, I think I see shadows in our village of what is taking place elsewhere, in Egypt and Palestine, but I can't be certain. Today, most Jews are like children in a dark room. Everything frightens us."

His wife called us to dinner, and we re-entered the house. We had an excellent meal. What particularly pleased me were some long strips of white meat covered with a batter and fried to a light brown. It tasted something like lobster. When I asked what the meat was, all of them began to laugh, the women discreetly behind their hands, Hoffenstein heartily. "I have told my wife," he said, "that Americans are not adventurous in their eating and that to tell you before you had tasted might spoil your appetite. They are octopus tentacles. We buy them when they are very young and the meat is tender." I won his approval by asking for another helping.

After dinner, the women cleared the table, and Hoffenstein and I went into the living room. We each had a glass of a local liqueur and talked of the rapidly darkening political situation in the Middle East. I asked him whether he was active in the Zionist movement.

"Only in a small way," he said. "It is difficult, because I do not attend the synagogue. My wife is not a Jew but a Milanese. Such a combination does not take us into the Jewish life of the community. The European Jews in Tripoli do not like us, because we are not religious. The native Jews in Sugh el Giumaa distrust us because we wear European clothes. In many ways, it is a lonely life."

"But there must be other non-religious Jews in Tripoli," I said.

"Not so many as you might think. In times of deep trouble, people return with renewed faith to their God. To be a Jew today is not good; to be a non-believing Jew is worse. Those who do not share the belief are outcasts even from the persecuted minority." He smiled. "You see the result of reading such a book as Mr. Koestler's. Immediately, I begin to talk like a mediocre philosopher."

He refilled our glasses. "Do you want to live in Palestine?" I asked.

"No, I do not. But I want to see the Zionist movement succeed, because I want two things very bad-

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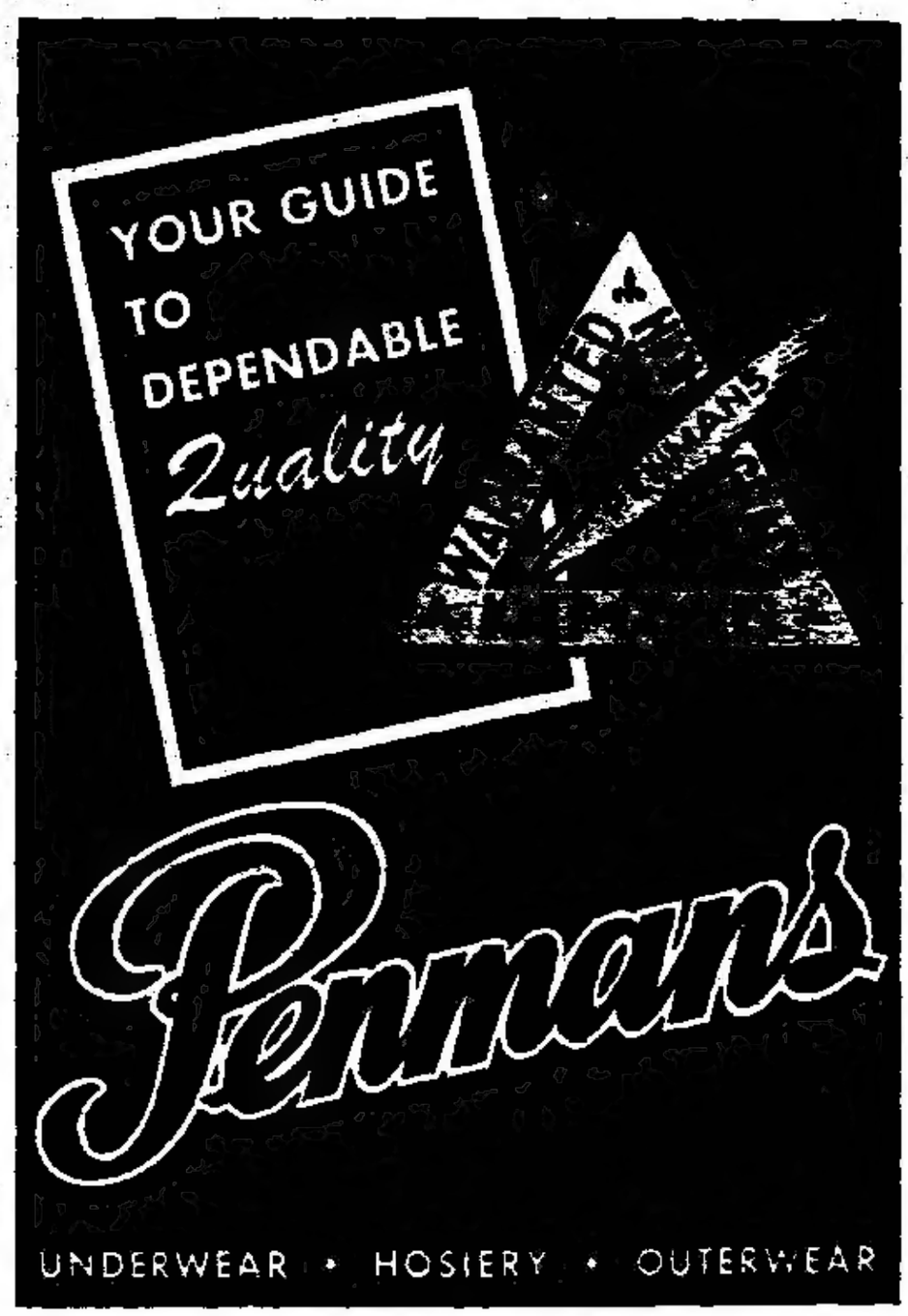

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"I have heard others say the same thing," I said.

"All over North Africa, all over Europe, all over the world," Hoffenstein said, "there are Jews who live only because some state or other is either sympathetic or indifferent. They cannot move, because they lack the piece of paper that enables them to cross borders. If they are mistreated or if their property is taken away, there is no consul to whom they can go for protection. Only if we Jews become citizens of a recognized nation can we know any measure of freedom."

"Didn't you have to get some sort of passport to come here?" I asked.

"Our trip here was not official", he said dryly. "My wife, my daughter, and I came here in an open sailing boat. We were ten days on the water. But this colony, under Balbo, was never too inquisitive about such matters. A few lire, wisely distributed, took care of our problems."

"But you should have no trouble establishing your Italian nationality after the war's over", I said.

He shook his head. "I'm not sure we could prove our citizenship. And since all nations will be short of food for many years, none of them are eager to recognize people of doubtful national origin. Besides, even if I should obtain an Italian passport and citizenship, who knows when another leader in Europe may resurrect the Protocols of Zion to divert his people? Communist Jews I have known tell me that Zionism is unjust because it is intensely nationalistic, but who am I to insist on perfection in the world today?"

Mrs. Hoffenstein and Sylvia joined us, and I spent the rest of the evening answering questions about the United States. As I was about to leave, Hoffenstein looked at his daughter and said, "After the war, all the young girls in the world will want to go to America. It is the new Promised Land. All of them go to the cinema and see the beautiful ladies and the handsome gentlemen who wear magnificent clothes and live in palaces. It is better than anything Moses ever promised his people."

I didn't see Hoffenstein and his family for several weeks after the dinner. I was too busy. Toward the end of May, the French sent in tanks and bombers to subdue the food rioters in Algeria. Five days later, fighting broke out in the Levant, and Damascus was shelled by French troops. Life in Tripoli became tense, and for a period it seemed that there would be serious trouble. I was trying to keep our headquarters in Casablanca appraised of the situation.

As news of the disorders came in, the immediate reaction of the Arabs was, of course, against the French. But since there were few Frenchmen in Tripoli and the neighboring communities upon whom the Arabs could avenge themselves, the resentment spread to include all Europeans. Two Italians were stabbed, although not fatally, and a British sergeant was badly beaten up, all within a week. But when there was a flareup of fighting in Palestine, all the local Arab resentment suddenly focused on the Jews.

There were a few acts of violence, and then the British administrators made a wise move. They gave unofficial permission to the Arabs to declare a one-day strike and to stage a mass demonstration against the French. Several thousand Arabs paraded past the Administration Building in downtown Tripoli, and a delegation of leaders presented the British brigadier with a formal, written protest. The demonstration seemed to provide the necessary outlet for Arab feeling, and after it was over comparative calm settled over Tripolitania.

One evening about a week after the parade, I stopped in to see

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Hoffenstein at his home. We drank wine in his living room, and he was as cordial as before, but he seemed distracted. Several times, he stopped in the middle of a sentence, looked bewildered, and then was unable to recall what he had been talking about. When we talked about the recent trouble, he nervously tugged at his fingers and made his knuckles crack. I involuntarily looked at his hands and he smiled with embarrassment. "You must forgive me," he said. "It is an unfortunate habit when I am not at ease."

"Do you think there will be more trouble here?" I asked.

"I know there will," he replied. "Jews have had much experience with the sort of atmosphere that exists here today. I can almost taste and feel the hatred in the air. It is very familiar to those of us who have spent many years in Europe. We react to it as one of your detector machines reacts to a submarine under the water."

Mrs. Hoffenstein and Sylvia joined us, and he dropped his gloomy mood immediately. He entertained us for an hour by talking about a brief period in his career when he had been a theatre critic for a near-bankrupt newspaper in Vienna. Apparently, it was a part of her father's life Sylvia hadn't heard about before, and she asked him dozens of eager questions.

Hoffenstein was in the middle of a story about a feud he had had with a Viennese producer when suddenly, from the farm in back of the house, came a cry that was both a roar and a scream. We stared at each other for a moment, then, as the crying continued, Hoffenstein and I ran to the door. A half moon was shining brightly and we had little trouble seeing that the farm was empty. The horrible noise was coming from a shed near the well, and as we hurried toward it, I took my small, fountain-pen flashlight from my pocket. When we reached the open door of the shed, I turned the beam into the enclosure. On the earthen floor was the ox, its throat cleanly cut. A thick stream of blood ran down its breast to the ground. Even so, the big animal kept on bellowing, and with every bellow, the blood spurted. I looked at Hoffenstein. His face was without expression.

"I'd better drive to the village and get the police," I said.

"Thank you." He turned and we walked out of the shed. "There is nothing we can do for the beast," he said.

He went with me to the jeep, and as I climbed behind the wheel, he said, "You must do a favor for me. You must let me have one of the guns you have confiscated from workers at the field."

"You know I can't do that," I said.

"It could be my wife or daughter next time." He spoke with intensity but without pleading in his voice.

"I'm sorry," I said.

He sighed wearily. "Of course," he said, "it was a stupid request."

"I'll talk to the officer in charge of the police in Sugh el Giumaa and see if he can give you some extra protection," I said.

"You are very kind," he said dully, and began to walk toward the house.

When I reached the police station, I found that a Captain Williamson, whom I knew, was on duty. I told him about the ox, and he dispatched a couple of native policemen and a British sergeant to the Hoffenstein farm. I asked him if there was any way he could increase the patrol in Hoffenstein's neighborhood.

"It's a sticky situation," he said, "and there's not a damned thing I can do about it. We can't station a man to sit on their porch, and nothing else would do any good. What makes it particularly bad is the fact that the Arabs have all kinds of weapons buried out in the sand. When Monty was chasing the Jerries out of here, they gave the Arabs everything they couldn't carry just to give us trouble. Hoffenstein's in a spot, I'll admit. The local people have it in for him, both because he's a European and because he's a Jew. I'll do my best, but he hasn't much chance if they really go after him." I said good night and left.

I saw Hoffenstein at the base several times within the next few weeks, but we had no opportunity to talk. Then he stopped me one morning as I was going to work and told me that he and his wife hoped I would come to see them. Thereafter, I called on them regularly. He never referred to the incident of the ox.

In October, I received orders of transfer to Casablanca. Before I left Tripoli, I spent an evening with Hoffenstein and his family and gave him some books that I thought would interest him. Both his wife and daughter kissed me goodbye when I left. Sylvia instructed me to to tell Bing Crosby of her admiration, if I ever saw him again.

After I had been in Casablanca for a short time, I was sent to

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Cairo on temporary duty. The period I spent in Egypt was not pleasant. There were several student riots against the British policy in Palestine and against the British presence in Egypt. There was a lot of street fighting, and a bomb killed a number of South African soldiers.

On a morning in early November, I started back to Casablanca. My plane stopped at Tripoli for gasoline and some minor repairs, and the pilot notified us passengers that we could do what we liked for two hours. As soon as I walked into the terminal building, I knew something had happened. Ordinarily, there were at least a dozen civilians working there, but that morning there was only one man, an old Arab, who was sweeping the floor.

An American sergeant from the Priorities and Traffic office recognized me and came over to speak to me. "Whatsa matter?" he said. "Don't you know enough to stay out of this town?"

I told him I was on my way west, and then asked where all the civilian workers were.

"Hardly anybody's comin' to work," he told me. "You got out of here at a good time. All hell's been breakin' around here the last couple of days. The wogs went nuts and the whole field's confined."

"What happened?"

"A lot of fightin' and killin'. It started in Tripoli and then as soon as they get that half straightened out it starts all over again in Sugh el Guimaa and Tagiura. Whatta clambake! As I get it, the wogs got sore at the Jews about somethin' in Palestine and decided to beat hell out of 'em here."

I told the sergeant that I wanted to use the telephone, and went over to the booth and called the civilian police in Sugh el Guimaa. Fortunately, Captain Williamson was in his office. "You missed quite a show, old boy," he said after we had exchanged greetings. "As a matter of fact, there's no assurance the matter is closed even now."

"What caused the flareup?"

"All that nonsense in Cairo probably touched it off, but it's been brewing for some time, as you know. We had practically a full-scale war for a while. These bloody Arabs just about wrecked the village with grenades and then they set fire to what was left. Nasty bit of business."

I had to ask the question even though I already felt certain of the answer. "What about Hoffenstein, the civilian who lives outside the village?"

"They got him first thing," Williamson said. "One of the Arabs tossed a German potato-masher grenade through his window while the family was at dinner. Got all of them — the man, the wife, and the daughter. I took some of the lads down there as soon as we'd heard the explosion. We kept the Arabs from burning the house, but the room where they were eating wasn't very pretty." He paused. "Are you still there?"

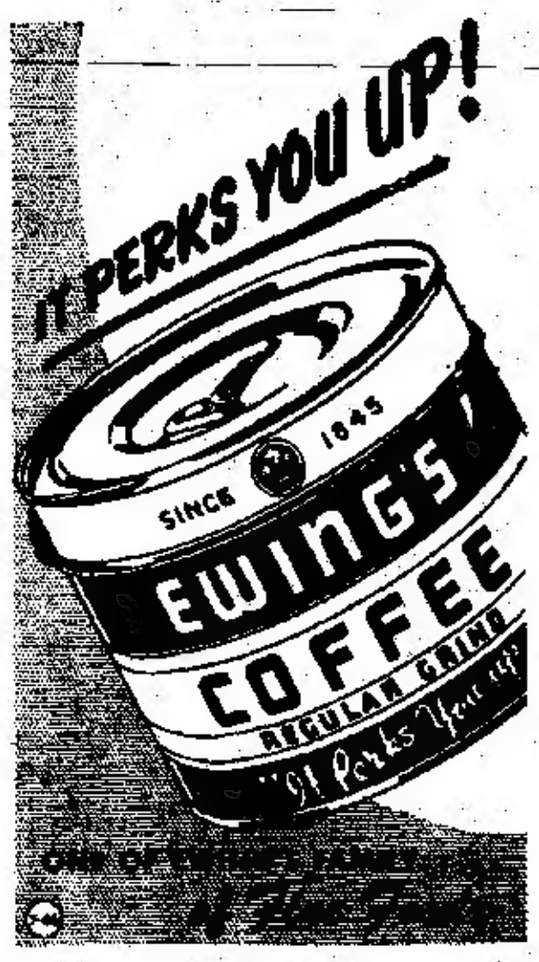
"I'm still here."

"Oh, by the way, when we went through Hoffenstein's house, I came across a dozen or so books with your name in them. I have them here in my office, if you want me to send one of the lads out to the field with them."

"Keep them," I said.

"Thanks. Damned nice of you. I'll take them over to the mess. You know how hard it is to get reading matter here in Tripoli."

Holiday Greetings



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REFORM JUDAISM AND ZIONISM

(Continued from Page Fifteen)

a movement until years after many such pronouncements had been made by Reform leaders in Germany and in America. (It was back in 1845 that the Conference of Rabbis in Frankfurt decided to eliminate from the ritual "prayers for the return to the land of our forefathers and for the restoration of a Jewish state.") These ideas were therefore not polemical; they were a development of the ideas held in Reform from its earliest days—the corollaries drawn from the full faith in the progress of the liberal ideas in the world. The main opposition to them came later when the new Zionist movement arose.

Rabbi Israel Loebel, who began with the same premise as the Reform rabbis, certainly would never have come to their conclusion, namely, "therefore we are not a nation. . . " Any such statement would be difficult to find among the writers of eastern Europe. Not only Orthodox rabbis but any Jew in eastern Europe would have deemed it absurd to hold that the Jews were not a nation. For was it not evident that the Jews in eastern Europe had almost every attribute of national life?

They lived together in large compact masses. They had their own folk language and their own literature. Their life was in almost every social custom different from the life of their environment. They came into practically no contact with the Russian nation which dominated them, but lived side by side with other oppressed groups, such as the Poles and the Lithuanians. How else, then, should they consider themselves if not as a separate nation, indeed an oppressed nation among the other oppressed nations of the Czar's oppressive empire? To describe the Jews in eastern Europe as other than a separate nationality would have been to fly in the face of the manifest facts.

Thus it came about logically that almost all thoughtful Jews in eastern Europe — whether religious, non-religious, conservative or radical — looked upon the Jew as a separate nationality. Even socialist Jews, though indifferent to the Bible descriptions of the Jewish national life in ancient times, could

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not accept an idea such as Kautsky's, a western European Jewish socialist, or of Karl Marx himself, that the Jews were merely an economic caste bound to disappear under socialism. They looked upon the Jews as having a national destiny; and they visualized the socialist government, which would surely supplant the czarist government in Russia, as a federation of national entities among which there would be a Jewish national autonomous government.

The Bund, the Jewish Socialist party in Russia and Poland, declared at its fourth convention: "A state like Russia, which is composed of a number of different nationalities, should in the future be organized on federative principles, each nation enjoying complete autonomy, irrespective of the territory occupied by it . . . the idea of nationality is also applicable to the Jewish people." (Gottheil, *Zionism*, Philadelphia, 1914, page 174.) This, indeed, proved to be prophetic of the Soviet government's actual program in modern Russia.

But in western Europe and America the Jews did not live in one compact mass. The Jewish folk language, Yiddish, was not (or was no longer) the language customarily used by Jews. Many Jewish ceremonial and social habits died out. Jews were in constant contact with their non-Jewish fellow-citizens, and their life greatly resembled the life of non-Jews in everyday outward appearance. As a result, Jews in western Europe and in America did not consider themselves (as did the east-European Jews) as belonging to a separate nationality. Rather, they thought of themselves as individuals.

They were well aware of the Jewish national feeling of the past, of the evidence of Jewish literature which accounted Jews as a separate nationality. But feeling that the old separatist past was rapidly vanishing, and since they themselves as individuals no longer had a strong sense of national difference, they concluded that as part of the coming enlightenment Jews should cease to consider themselves a separate nationality. Thus they would be different from the Jews of the ghetto centuries. The Pittsburgh Platform did not say that the Jews never *were* a nation; it said: "We consider ourselves *no longer* a nation." The framers felt that in this way, by abandoning the old separatism characteristic of the dark past, they were putting themselves in step with progress.

II

Just as the many-sided Jewish nationalism in the east of Europe was not the artificial invention of rabbis or other leaders who might be charged with too romantic an attachment to the Jewish national past, but was the natural outgrowth of the actual social situation of east-European life, so individualism, or anti-nationalism, in western Europe was not an artificially concocted doctrine but the widespread conviction of Jewish laymen, an interpretation of living experience.

It must be borne in mind that the Reform movement began as a lay movement, that its leaders for a whole generation were business and professional men who were the first to come into contact with the life of the average Gentile. The rabbis did not seem to pay much attention to this lay movement for almost an entire generation. It was the laymen who first achieved the various "Western" attitudes which became characteristic of Reform Judaism. When the rabbis later entered the movement they began to find scholarly bases for the doctrines which had already become current among the people, and to defend the lay attitudes through study of the Jewish sources. It may well be said that it was the laymen who made Reform Judaism modern, while it was the rabbis who kept it Jewish.

Thus the anti-nationalism, which was characteristic of Reform from the beginning, was an expression of the lay mind. Before the first rabbinical conference in Brunswick in 1844, just a hundred years ago, the Frankfurt Society of the Friends of Reform — a group of laymen who were not a little anti-theological (Geiger speaks of them: "Your contempt for the theologians which you deny, it is true, but which is only too apparent . . . ") —declared that "they do not expect or long for a Messiah who will lead the Jews back to Palestine but regard the country to which they belong either by birth or by citizenship as their only fatherland." (Philipson, *The Reform Movement in Judaism*, Philadelphia, 1931, pages 117, 118).

This Reform anti-nationalism was as much the spirit of the age and the place as Marx's atheism was of his socialism, and as was Jewish nationalism in eastern Europe.

III

One may speculate how different history would have been had Karl Marx lived in a different age, and had not the incidental doctrine of atheism become attached to his socialism. Similarly one may wonder what would have been the mood of Reform Judaism had it grown up in eastern Europe where nationalism was the natural doctrine of almost all Jews. Nor is this entirely a theoretical supposition. For Jewish nationalism in its Zionist form is a modernist movement, just as Reform is.

In fact, Jewish nationalism aroused the opposition of Orthodoxy from the very beginning. It might have been merged with the Reformist tendency in the early *Haskalah*, and thus a nationalist Reform Judaism could well have

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arisen among the masses of eastern Europe. Undoubtedly, the tyranny of the Russian government—which feared any sort of modernism, just as many of the more tyrannical German governments forbade religious reforms—made the development of a modernist movement in eastern Judaism difficult. But at least the *theory* of Reform might well have developed in eastern Europe on a nationalist basis.

Such was indeed the case. In certain Zionist circles there is a clear tendency toward the reform of Jewish religious law. (See the article of Dr. Simon Rawidowicz, lecturer in Hebrew Literature at the University of Leeds, England, on "The Concept of Galut," in *Yivo Bleter*, New York, 1943, Vol. XXI, No. 2.) Thus, for example, Dr. Arthur Ruppin took the view that most of the strict religious laws developed in Jewish life were an inevitable self-protective shell in the Diaspora, which would not be needed in Palestine. These laws would be sharply amended in the Jewish national home.

"Just as at the beginning of the Diaspora the need for protecting the Jews in foreign countries against intermarriage and absorption imposed on them the minute observation, and the extension, of those religious rites which accentuated their peculiar position, so their return from the countries of the diaspora and their concentration in Palestine enables them to relax these rules because they are no longer vital. In Palestine the Jew does not need them in order to be recognized as a Jew or to reveal his Jewish allegiance. . . But Jewish life in Palestine, while preserving the essence of Jewish monotheism and Jewish ethics, will continue to adjust Jewish traditions and ceremonies to the vital needs of present conditions. Such an adjustment or reconstruction, originating from an intense Jewish life, will carry much more weight than all plans of reform suggested by rabbis and scholars, and might eventually result in a real revival of Jewish religion." (Arthur Ruppin, *The Jewish Fate and Future*, London, 1940, page 347.)

Here is the full-fledged doctrine of Reform without the historic incidental of anti-nationalism. Such Reform is not merely theoretically possible but is an actual prospect in Palestine. There are already a number of Reform congregations in Palestine, composed chiefly of immigrants from Germany. Surely, they do not feel that their allegiance to the pronouncements of older Reform Judaism requires of them an opposition to the evolving Jewish state of which they hope to be a part. They see clearly enough that the doctrine of anti-nationalism, far from being an indispensable part of Reform, is simply a concomitant of Reform, born as it was in the same historical environ-

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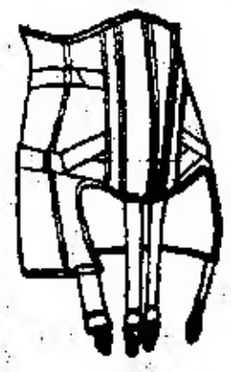

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ment wherein the Reform movement arose and grew.

IV

Yet, although the Reform opposition to Jewish nationalism is not an essential part of the doctrine of Reform but merely its ideological companion, it remains nevertheless both a historic reality and a psychological conviction. It is not, of course, confined to Reform Jews, for many Orthodox Jews and a large number of non-religious Jews are anti-nationalists; but it is deeply felt and vehemently expressed among Reform Jews. This aversion to Jewish nationalism is particularly strong among Reform laymen. Reform rabbis are divided on the question. Probably the majority of the Reform Central Conference of American Rabbis are Zionists; but the majority of the lay leaders of Reform congregations are not. There are, of course, many laymen in Reform congregations who are Zionists; but there can be no doubt of the fact that among the Reform Jewish laity the preponderant majority of the leadership is anti-Zionist.

This fact points to a period of intense stress in Reform Judaism.

Such stress will not be felt in Conservative Judaism. While the higher leadership of the Zionist movement in this country is to some extent in the hands of Reform rabbis, almost the *whole* Conservative rabbinate and the membership of Conservative congregations are Zionist. One reads in the Jewish press these days of entire Conservative congregations voting to affiliate *en masse* with the Zionist organization of America. There will be no Zionist *versus* anti-Zionist dispute in Conservative Judaism.

There will be no dispute in Orthodox Judaism either, though for quite another reason. It is true that Orthodox Judaism in America is divided on the question of Zionism. There is a strong party in Orthodoxy, reinforced by recent immigration, which is violently anti-Zionist. But Orthodox congregations are not as closely knit into one nation-wide organization as are the Reform congregations in the Union of American Hebrew Congregations. Hence the dispute is fragmentized and will not become a public debate on a national scale.

In Reform Judaism — which, unlike Conservatism, is divided on the question and, unlike Orthodoxy, is organized into one great congregational union from which definite commitments one way or the other are constantly sought—the dispute is becoming sharper day by day, and the necessity of finding some *modus vivendi* grows constantly more urgent.

V

There is, of course, one simple and rather practical way by which the dispute might be obviated, namely, to declare that the whole question is of no direct concern to Reform Judaism as a religious movement. American Reform Judaism exists primarily for the purpose of carrying out the essential task of Reform: to adjust Jewish life and practice to the needs of life in the Western world and to maintain the congregations which make such adjustments. What should or should not be done for the physical welfare of Jews in other countries, especially with regard to their political status, is the concern of other organizations devoted to that purpose. It is also the concern of individuals who are members of Reform congregations. But it is their concern as individuals, not the concern of the congregation as such, or of the union of congregations which exists purely for the purpose of religious development of America.

Such a solution, which amounts to a simple division of function, rests upon the presupposition that it is possible to separate the political status of Jews all over the world from their religious life. To this separation many Zionists as well as many anti-Zionists will not readily agree. Some Zionists will insist that there can be no true definition of Judaism as a religion unless it embodies the historic Jewish doctrine of nationalism. And some anti-Zionists will insist that there can be no true Reform Judaism unless it reiterates the tradi-

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tional Reform renunciation of Jewish nationalism.

In the Central Conference of American Rabbis, although past generations of rabbis have frequently declared Zionism incompatible with Reform Judaism, the changing attitudes in modern times have not led a possible Zionist majority into declaring the opposite, namely, that Zionism is the only true vehicle for Reform Judaism, or that anti-Zionism is incompatible with Reform Judaism. Instead, the Conferenee has declared that Zionism is not incompatible with Reform Judaism, and has thus allowed Zionists and anti-Zionists to live together in the organization.

The hope is that, with each description of Jewry thus declared to be permissive in Reform Judaism, the dispute which has troubled us for two generations will now cease, so that we can proceed to attend to the true business of the Conference, namely, the furtherance of the purely religious concerns of American Judaism. We have a fair chance to achieve this tolerant cooperation because, after all, Reform Judaism is liberal Judaism, by historic habit non-conformist, non-repressive. Some such attitude of mutual tolerance may abate the impending dispute also among the laity of Reform Judaism.

But this is only a minimum. The distaste for political Zionism is strong among a large proportion of the Reform laity; and any such live-and-let-live doctrine, while an indispensable preliminary, will of itself result only in an uneasy armistice. Ultimately there must be a philosophical, a doctrinal solution of the problems involved. Such a solution, though doctrinal, must not be theoretical; it must be based, as all firm doctrines are based, upon the actual thoughts and feelings of the people, just as these thoughts and feelings are themselves largely conditioned by the facts of living experience.

VI

What, then, are the human facts? Why are so many leading laymen in Reform Judaism anti-Zionist, or, as they would put it, opposed to political Zionism?

First, there are negative reasons. They have never been in contact with the mass Jewish life of eastern Europe where nationalism is a natural idea. For many of them it was a shocking experience to hear the shouting and the singing and the blazing nationalist enthusiasm of the huge assembly at the American Jewish Conference in New York when the word "commonwealth" first was uttered in the reading of the Palestine resolution. They had never realized there was such an intense national feeling among masses of Jews.

Also, very few of the Reform laymen have much of a knowledge

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of the Hebrew language and hence they cherish very little sentiment for it. The prospect of the development of a great Hebrew culture in Palestine, rooted in a population whose natural language is Hebrew, and whom no linguistic bar shuts out from the Jewish literary classics—that can have very little appeal to men and women whose knowledge of the Hebrew language is slight or nil, and who see no particular reason for enlarging their knowledge.

More positively, they have grown up under the optimism of the era which gave rise to Reform Judaism. They believe in the Western world. They are convinced of the ultimate triumph of democracy and the ultimate attainment of human comradeship. They constitute a group in Jewish life which has not abandoned faith in the Enlightenment. Therefore, they look upon their life in the Western world, in spite of all set-backs and disappointments, as a permanent Jewish life with a great future. This is a deep-rooted, an ineradicable conviction among them.

It is utterly impossible to persuade any considerable portion of the laymen of Reform congregations that their life in America is an "exile", that their safety here is only temporary, and that their belief in the abolition of anti-semitism is a self-delusion. Any attempt to destroy their faith in the progressive ennoblement of human relationships, including the relationships of Jew and Christian, is bound to result in failure. The conviction is too deeply rooted. If Zionism absolutely needs the doctrine of the "*Golus*", and if the "*Golus*" includes America, the Reform Jewish laity will never be predominantly Zionist.

There is also in their hearts a special phase of this general faith in liberalism—their intense love for America. All American Jews love America, as they well have reason to do; but the love of America among Reform Jews is to this extent different, that it is virtually part of their religion. They consider that so much of the ideals of the American republic is a product of or akin to Judaism that Judaism is completely at home in America. Judaism and Americanism are so inextricably intertwined that any doctrine which carries the slightest implication of any other national allegiance arouses their instantaneous opposition.

Nothing is gained by describing this feeling in deprecatory terms as an inferiority complex. Who can tell how many of our virtues are related to some ecmplex or other? The fact is, this Americanism is a living and integral part of the *religious* feeling of the average Reform layman. He dislikes the word "national" in connection with the word "Jewish" because it instantly implies to him that he is asked to

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have some national allegiance other than the one which he so proudly holds in his heart and mind for America. These sentiments, deep-rooted and pervasive, have not been the result of indoctrination. They were, in some form, part of the conviction of the first Reform laymen long before the rabbis even participated in the Reform movement. They are genuine feelings which must be understood and respected.

Zionism—rooted as it is in the strong feeling of nationality among large sections of world Jewry, fostered by an intense love for the Hebrew language, developed chiefly in the immense Hebrew culture of east-European Jewry, given urgency by the unspeakable terror and hopelessness of European Jewry—has grown into a mighty movement which has tremendously increased its influence in all sections of Jewish life, even in America. But in the Reform Jewish laity Zionism comes up against this immovable mass of sentiments, this intense westernism, this profound and jealous American patriotism. There is bound to be a conflict.

For this reason it is only temporizing, however necessary such temporizing may be, to attempt to allay the conflict by an appeal to liberalism and tolerance, and by the declaration that Jewish religious institutions have their own special business and that Zionists and anti-Zionists should be reasonable enough to keep their disputes out of the synagogue. This is a reasonable thing to ask, but difficult to achieve with feelings so strongly opposed. There will be no permanent solution until the feelings themselves and the philosophy back of them are finally brought into harmony.

There is no real prospect that one sentiment will eventually overcome the other. Anti-Zionists often speculate on the possible failure of the Jewish settlement in Palestine, with the result that the Jews will be cured of their nationalism. Some Zionists, on their part, tend to overstress every manifestation of antisemitism in the United States, and to speculate on the possibility of life becoming so insecure for Jews everywhere as to force them to admit that only in Palestine will Jewish life be safe. But both these speculations are futile.

Not that the settlement in Palestine may not face bitter trials, nor that antisemitism may not increase in the United States. The important fact is that Zionism is so deep-rooted in the Zionist masses that no setback in Palestine will ever destroy it; and the love for America is so deep-rooted among

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American Reform Jews that no increase of antisemitism will ever diminish it. Both sentiments are here to stay. One will never overthrow the other. A way must be found for both to live together.

VII

The two doctrines — or, more correctly, the two attitudes — will never be harmonized as long as each one claims to explain or describe *all* of world Jewry. The early Reformers, who described the life of the modern Jew as that of a membership in a historic religious community, were correct in their description of the western Jew. The Zionist, who describe the life of the Jew as a separate nationality, are correct in their description of the rest of Jewry. Each description is correct not only in sociology but in psychology, referring not only to the mode of life but to the state of mind.

The error committed by both was the attempt to extend the special description to all of Jewry. Eastern Jews justly rejected the definition of Jewry as a religious community insofar as that definition was applied to them. And western Jews generally resent the description of Jewry as a separate nationality insofar as the description is applied to them.

The simple fact is that Jewry is not the same everywhere. It is organized differently and defines itself differently under different circumstances. All Jewry is a historic unity, but it is no longer a uniformity. Any attempt nowadays to apply one definition to all Jewry everywhere runs counter to the actual facts and violates genuine feeling. The Jews of America or of England have no right to deny the Jews of Palestine or the Jews of Soviet Russia the right to consider themselves a separate nationality or to hope for separate national existence. Nor have Jews of other countries the right to deny to Jews of America the right to define themselves as a religious community.

It is the unjustified insistence on one definition for all Jewry that is the real source of the bitterness today. Actually most American non-Zionists do not mean to object to a Jewish state in Palestine — at least not primarily. Their irreconcilable objection is to the idea that *in America* they are to be considered a separate Jewish nationality. If it were clear — as it seems never to be made convincingly clear — that when Zionists speak of the Jewish commonwealth in Palestine and the Jewish national state they do not mean that Jews in America are seeking any other allegiance but that of the United States; if it were finally made convincingly clear that when Zionists speak of Jewish homelessness they do not mean that the Jews in America are to consider themselves less at

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home here than the Irish or the Swedes; in other words, if no one definition would be forced upon all Jewry, much of the bitterness would disappear and quickly.

There would, of course, always be extremists among the anti-Zionists to deny that Jews have the right to a national existence *anywhere* on earth, and extremists among the Zionists to deny that there is any future for Jews except in one place on earth. But these extremists on both sides are really very few in number, at any rate in the United States.

VIII

In general it may be stated that while the doctrine of anti-nationalism is not an essential part of Reform as such, but merely an historical companion of the Reform movement, and while a solution of the problem may come by limiting the non-national definition of Jewry to the Western democratic lands where it properly belongs, nevertheless it must always be understood that the premise from which the older anti-nationalism was derived, namely, the abiding faith in liberalism, is an inherent part of Reform Judaism. Nothing can eradicate it; and those Reform Jews, rabbis or laymen, who are Zionists are all deeply influenced by it, whether they are accustomed to express their allegiance to liberalism or not.

Among the many Reform Jews who are Zionists there are very, very few who would hold to the doctrine that life in the Western world is hopeless for the Jew, that it is in a real sense an exile, doomed perhaps to shrivel away and die. For that matter, hardly any Jew brought up in the democratic world, be he Reform, Conservative or Orthodox, believes firmly that life in the Western world is just a vanishing exile. This doctrine of Jewry dying away, outside of Palestine, is analogous to the socialist doctrine of the fading away of the state. This doctrine may be believed in theoretically; but, actually, the opposite occurs. At all events, in Reform Jewry, among Zionists and anti-Zionists alike, the classic Reform faith in the Western democratic world, in its ability to overcome ignorance and prejudice, is deeply rooted and a permanent fact.

May it not be that Reform Jews in the Zionist movement are gradually, perhaps subconsciously, maturing a type of Zionism which can live in full harmony with the rest of Reform Jewry? This would be a Zionism which believes in Palestine not because Palestine is our *only* hope but because it is a *unique* hope. Reform Zionists will, I believe, veer away from the denial of the Western world and will visualize a world Jewry containing different types of Jewish communities, as different as were the Spanish, German and Polish Jewries in the past periods of their greatness.

At all events, their Zionism will not be based upon pessimism. It will not be quick to find in every manifestation of ignorant hate a proof of the failure of Western liberalism. It will have both its world ideal and its Palestinian ideal. It will harmonize the uniqueness of Palestine with the uniqueness of America. It will be a Liberal Zionism.

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Veterans Ask U.S. Revise Quotas

Reports recommending a liberalized immigration policy, better housing for veterans and Federal legislation denying funds to educational institutions practicing discrimination were adopted by the executive committee of the Jewish War Veterans of the United States.

One report called for "a more liberal immigration policy for the United States, with upward revision of immigration quotas as necessary for a strong national defense." The second recommended "legislation taking Federal aid away from colleges and universities found guilty of discriminating against GI's on the basis of race, color or creed."

The third report proposed "a program of veterans' housing whereby the Government itself, in view of the failure of private construction to provide housing for veterans, will construct homes to be sold to individual veterans, associations of veterans and veterans' cooperatives as provided by the Rabin bill now before the House of Representatives."

Archie H. Greenberg of Brooklyn, and a past national commander, charged in the report that thousands of Jewish war veterans throughout the country were being denied admission into educational institutions for no other reason than their religion.

"We are convinced," he said, "that discrimination on the basis of race, color or religion can be stopped by legislation that would deny Federal funds to any college or university that practices such discrimination."

Another past national commander, Abraham Kraditor of Brooklyn, reported on veterans' housing.

"Private construction interests have failed," he declared. "It is therefore now up to the Government, especially since the decontrol of construction materials has reduced the housing provisions of the GI Bill of Rights to a mere scrap of paper, to construct houses. The 4,000,000 homeless veterans must be provided with homes of their own."

"Any plan of national defense must consider people as well as material resources," the recommendation said. "Figures showing that by 1970 the United States will have a stationary population whereas Russia will have a rapidly increasing population, give a national self-interest to the request, recently made on humanitarian grounds by President Truman, for increased immigration quotas for the displaced persons of Europe.

"Although American resources may continue to grow, our population prognosis for the future is not too good. Our rate of growth is slowing up, our birth rate is low, our population is getting older. Immigration, carefully selected and regulated, is the only immediate answer."

HOLIDAY GIFTS GO TO TROOPS

Hundreds of holiday packages for servicemen overseas and in hospitals and camps in the U.S. have been dispatched by the Women's Division of the National Jewish Welfare Board (JWB).

Gaily wrapped, each gift includes seven or eight items, such as pipes and tobacco, books, writing kits, mechanical pencils, candy, handkerchiefs and other comfort items. The packages were donated by members of sisterhoods, lodges, former junior hostess groups and other women's organizations throughout the country. They supplement the regular gifts which JWB women's committees send to hospitals, camps and chaplains that they have serviced during the war years with comfort articles from the "folks at home."

This year's holiday packages were sent to twenty troop concentration areas, including China, Labrador, Europe, Alaska and Pacific Islands, and are adaptable for Hanukah or Christmas gifts, depending on the needs of the servicemen in each area. Distribution is handled by the National Jewish Welfare Board worker, or chaplains, at each base.

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MAGNES SUBMITTED PLAN

(Continued from Page Sixteen)

tions on libraries plundered by the Nazis, the University had on the spot Dr. Gershon Scholem, Professor of Jewish Mysticism at H. U., and Dr. Abraham Yaari, Keeper of Hebraica in the Jewish National and University Library. Dr. Magnes had the active and helpful cooperation of Prof. Jerome Michael of the Commission on European Jewish Cultural Reconstruction, and of Rabbi Philip S. Bernstein, Adviser on Jewish Affairs to General McNarney, Commanding General, U. S. Forces, European Theater.

Dr. Magnes in a memorandum he submitted to the State Department, said, "The H. U. is the sole university of the Jewish people. Its library of 450,000 volumes is the largest of any Jewish institution in the world. Just as it is historically appropriate for the Holy Land to be singled out to receive 100,000 refugees, so is it fitting that H. U. be singled out as the spiritual guardian of these refugee books and manuscripts, which equally with Jewish displaced persons are still without a home."

Dr. Magnes discussed also with the cultural division of the State Department the possibility of arranging for the exchange of students and professors between H.U. and American universities.

In an interview to the newspapers in connection with the Medical School, Dr. Magnes said that Palestine needs a Medical School to pass on to the young the Jewish traditions of healing and research before the older men die off. For years before the war, the persecutions and restrictions on Jews in Europe cut them off from medical education, while exile brought to Palestine many older, highly skilled physicians and teachers. With the European source now virtually exhausted, the average age of doctors in Palestine is fifty and may approach sixty by the time the projected medical school produces its first graduates. On Mount Scopus Hadassah already has a 350-bed hospital, where graduate teaching is done, and a training school for nurses. The University already has very substantial beginnings of an undergraduate Medical School in its Departments for Post-graduate Medical Teaching and Research and in its Departments of Science.

Dr. Magnes interested some Jewish Labor groups in the current campaign of the Medical School of H.U. and Hadassah, as well as a number of important individuals. He attended a number of meetings concerned with academic and technical problems connected with the creation of the Medical School.

The Board of Directors of the American Friends at a meeting attended by Dr. Magnes re-affirmed its previous desire to have the next meeting of the Board of Governors in the U.S. at a time convenient and possible for everybody concerned. It was finally decided that the next meeting be held in New York as soon as it can be arranged. Dr. Magnes said in connection with this decision, "I am glad that it has been decided that at long last a meeting of the Board of Governors is to be held in America. This is long overdue. America is the largest, the richest, and the most vigorous Jewry in the world. The relations between Jerusalem and America must be strengthened intellectually and spiritually. The H.U. can do this. I am of the opinion that the meetings of the Board of Governors ought to rotate — Jerusalem one year, England another, and America the third year."

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THE JEWS AND ITALY

(Continued from Page Eight)

A provoking question, large, painful and frightening, troubles the mind of the reader at the conclusion of the book. Must external well-being, security and comfort lead to indifference towards Jewish values and to internal collapse? Is it inevitable that the freer the intercourse between Jew and non-Jew the greater the assimilationist tendencies and the spiritual dependence on the non-Jewish world?

With Roth we conclude that there can be hope and a future for Italian Jewry, and for that matter for all Jewry, only by "retaining to the full a sense of Hebraic values, and by the passionate pursuit of righteousness in the spirit of its sublime heritage."

MONTREAL

MARRIAGES

DINE-RABIN

The marriage of Miss Lillian Rose Rabin, daughter of Mrs. Hannah Rabin, 5094 Victoria Avenue, to H. Howard Dine, son of Mrs. H. Dine, of Brookline, Mass., and the late Mr. Dine, took place in the chapel of Temple Israel, in Brookline, on November 10, at a quarter to one o'clock, Dr. Joshua Loth Liebman officiating. Given in marriage by her brother, Michael Rabin, the bride wore a street-length dress of beige crepe, cut with a square neckline, long sleeves, fitted bodice, and a draped skirt. Her shoulder-length veil of beige tulle fell from a brown halo hat, trimmed with beige and rust-colored ostrich feathers, and she carried a bouquet of white orchids. Mrs. Robert Mosse, of Montreal, as matron of honor for her sister, wore an electric blue two-piece afternoon dress, and a smoke-white off-the-face hat, with a nose-length veil of electric-blue tulle, and a corsage of white orchids. Robert Miller, brother-in-law of the groom, of New York, was best man. The chapel was decorated with white chrysanthemums and gladioli. An organist played Mendelssohn's "Wedding March." There was a family luncheon in the Sky Room of the Puritan Hotel, in Boston, Mass., where autumn flowers decorated the room. Mrs. Rabin, mother of the bride, wore a two-piece purple crepe afternoon dress, with full sleeves, and trimmed with gold sequins; and a matching velvet hat, and corsage of white orchids. Mrs. Dine, mother of the groom, wore a dove-grey afternoon dress, with long sleeves, and trimmed with blue and grey bugle beads, and a black feathered hat, with a veil, and a corsage of purple orchids. The bride and groom spent their honeymoon in New York and Miami Beach, Florida, the bride travelling in a brown wool suit, and a smoke white hat, trimmed with brown, brown accessories, and a grey lamb coat. They are living at 123 Freeman Street, in Brookline.

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FREINBERG-BERNSTEIN

The marriage of Miss Elizabeth Bernstein, of Brookline, Mass., sister of Mrs. A. W. Lefcort, Roslyn Avenue, Montreal, to Dr. Philip Freinberg, of Hudson, N. Y., took place in New York City, on November 28. The couple are spending their honeymoon in Atlantic City, N.J.

MELTZER-RABINOVITCH

The marriage of Miss Rose Rabinovitch, of Montreal, daughter of the late Mr. and Mrs. Max Rabinovitch, of Hamilton, Ont., to Saul Meltzer, son of A. Meltzer, 4466 Laval Avenue, and the late Mrs. Meltzer, took place at the Bucharest, on October 27, at half-past five o'clock, Dr. C. N. Denburg, Rabbi, officiating, assisted by Cantor A. Matts. Mrs. Frank Haupt, sister of the bride, gave her in marriage. The bride wore a long, white princess satin gown. It was made with a high round neckline, long sleeves, coming to points at the wrists, bodice trimmed with net, studded with rhinestones; and full skirt, draping into a five-yard train. Her finger-tip tulle illusion veil was caught to a pearl-beaded crown, and she carried a bouquet of pink roses. Miss Ruth Viner, the maid of honor, wore a turquoise-blue taffeta gown, and turquoise-blue ostrich feather headdress, and carried a cascade bouquet of pink carnations. Isaac Meltzer, brother of the groom, was best man. "Because"

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was sung during the ceremony, and music was played by Joey Kane for dinner and dancing in the Bucharest hall. Receiving about one hundred and fifty guests, Mrs. Haupt, sister of the bride, wore a lime-green dinner gown, studded with gold nailheads, made with a slit skirt and cap sleeves, and had a matching hat of ostrich plumes and a corsage of fuchsia-colored roses. Mrs. J. Routtenberg, aunt of the groom, receiving with her, wore a tan lace dinner-gown, with a green ostrich plume headdress, and a corsage of red roses. For the wedding trip through Ontario, the bride travelled in a grey dress, with black accessories. The bridal couple are living at 80 Marie Anne Street East. Guests from out-of-town were: Mr. and Mrs. Ben. Rabinovitch, Mr. and Mrs. Harry Rabinovitch, and Percy Rabinovitch, all of Hamilton, Ont.

DAVIS-YAFFE

The marriage of Miss Esther (Estelle) Claire Yaffe, daughter of Mr. and Mrs. Ben. Yaffe, 4124 Clark Street, to Jimmie Saul, son of Mr. and Mrs. Samuel Davis, 4308 Clark Street, took place at Chevra Kadisha Synagogue, on November 2, at half-past seven o'clock, Dr. C. N. Denburg, Rabbi, officiating. The bride was given in marriage by her parents. Her white satin gown had a sweetheart neckline, long pointed sleeves, diamond-shaped bodice, studded with shell sequins and seed pearl beads, and a full skirt. Her tulle crown with five points, was covered with a design of satin piping and studded with shell sequins and pearl beads, and extended into a long veil, and she carried a satin shirred muff, trimmed with two orchids. Miss Libby Yaffe, as maid of honor, wore a canary-yellow draped dinner gown, and a royal-blue lace crown headdress, studded with pearl beads, and matching gloves, and carried Talisman roses tied with yellow ribbons. Lionel Richler was best man. Flowers, ferns, and candelabra decorated the hall. Mrs. Yaffe, mother of the bride, wore a fuchsia-colored dinner gown, the front embroidered with beads and silver sequins, and fashioned with sequin-trimmed cap sleeves, and a small bustle in the back, matching gloves, and grey satin hat; Mrs. Davis, mother of the groom, wore a blue dinner gown, embroidered with silver sequins around the neckline and tunic, and a fuchsia-colored feather hat and gloves. The bride and groom spent their honeymoon in New York, the bride travelling in a grey dressmaker suit under an aquamarine-blue coat, with a beaver tuxedo, and matching accessories.

ENGELBERG-JERZY

The marriage of Miss Sylvia Jerzy, daughter of Mr. and Mrs. Samuel Jerzy, of Cottam, Ont., formerly of Brussels, Belgium, to Lester Engelberg, son of Mr. and Mrs. Leo Engelberg, 5874 Hutchison Street, took place at Chevra Kadisha Synagogue on November 26, at half-past six o'clock, Dr. C. N. Denburg, Rabbi, officiating, assisted by Cantor A. Matts, and Rev. A. Kenner. The bride was given in marriage by her father. She wore a gown of blush-white slipper satin, with a sweetheart neckline, long sleeves, shirred hip-line, fitted bodice, and long skirt finishing in a train. Her headdress of orange blossoms caught her finger-tip tulle illusion veil, and she carried a cascade bouquet of white roses and bouvardia. Mrs. Michael Nirenberg, sister of the groom, was matron of honor. She wore a long powder-blue crepe dress, with blue bugle-bead trimming, a headdress of small pink flowers, and pink accesssories, and carried a spray bouquet of pink carnations. Dorothy Ginsberg, cousin of the groom, was flower-girl, wearing a long pink taffeta dress, with a ruffled net skirt, and a pink taffeta coronet, and had a nosegay of multi-colored flowers. Michael Nirenberg, brother-in-law of the groom, was best man, and the ushers were: Myer Engelberg and Sam. Engelberg, cousins of the groom; Morton Burstyn, of Essex, Ont., cousin of the bride; and Sam. Winter. There were standards of white and pink pom-poms at the altar, and in the community hall of the synagogue, where there was a reception for one hundred and fifty guests, there were floral and fern decorations, with tapers, and the table centre-pieces were of fern and floral sprays. Mrs. Jerzy, mother of the bride, wore a royal-blue dinner-gown, with a matching feather hat, grey gloves and accessories, and a corsage of deep red roses. Mrs. Engelberg, mother of the groom, wore a grey dinner-gown, with an American Beauty-colored hat and accessories; and a corsage of Talisman roses. The bridal couple left on a motor trip for New York, Washington, D.C., and Virginia Beach. For travelling, the bride wore a plum-colored suit, with Persian lamb trimming, and black accessories, and a grey squirrel top-coat. They are living at 3334 Lothrop Avenue, Detroit, Mich. Mr. and Mrs. Sam. Burstyn, and son, Morton, uncle, aunt, and cousin, of the bride, of Essex, Ont., were wedding guests.

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MARRIAGES

HOROVITCH-SMOLKIN

The marriage of Miss Anita Smolkin, daughter of Mr. and Mrs. Louis Astroff, 6118 Jeanne Mance Street, to Thomas Horovitch, son of Mrs. Etta Horovitch, 119 Villeneuve Street West, and the late Max Horovitch, took place at Chevra Kadisha Synagogue, on November 10, at half-past two o'clock, Dr. C. N. Denburg, Rabbi, officiating, assisted by Rev. A. Kenner. The bride was given in marriage by her parents. She wore a white brocaded satin gown, with a scalloped sweetheart neckline, dolman sleeves, coming to points at the wrists, straight, long bodice, and full skirt draping into a short train. A fingertip tulle illusion veil was caught to her crown of orange blossoms, and her bouquet was of white gardenias, with bouvardia, and satin streamers, on a white Bible. Miss Sylvia Horovitch, sister of the groom, was maid of honor, wearing a gown of blue net over ice-blue satin, with an off-the-shoulder bodice, and full skirt, and a blue and silver sequinned Juliet cap, with a blue veil. She carried a nosegay of pink and white carnations and blue streamers. Reuben Horovitch, brother of the groom, was best man, and the ushers were: Melvin Astroff, brother of the bride; Sam. Astroff, cousin of the bride; Michael Neavitt, Saul Susser, Harry Olshansky, and Louis Leavitt. The synagogue was decorated with standards of chrysanthemums and bouvardia, with ferns. Wedding music was played, and "Because" was sung during the ceremony. At the reception, in the vestry room, the same floral decorations were carried out. Mrs. Astroff, mother of the bride, wore a black dinner gown, with a black sequinned jacket, and a black plumed hat, with a corsage of red roses; and Mrs. Horovitch wore a black floor-length gown, with black and silver sequinned shoulder trimming, and a corsage of red roses. The bridal couple went on a wedding trip to New York, the bride travelling in a blue-grey suit, with grey squirrel trimming on the hemline, and a blue blouse, and black accessories. They are living at 119 Villeneuve Street West.

ZUKERNICK-BLOOMENSTEIN (BLOOM)

The marriage of Rosalyn, daughter of Mr. and Mrs. Samuel Bloomenstein (Bloom), St. Urbain Street, to Harry, son of Mr. and Mrs. I. Abraham Zukernick, Clark Street, took place at Chevra Kadisha Synagogue, on November 9, at half-past six o'clock, Dr. C. N. Denburg, Rabbi, officiating, assisted by Cantor A. Matts. The bride was given in marriage by her parents. She wore a long ivory-shaded satin princess gown, with a high, round neckline, fingertip-length sleeves, high-cut bodice, and full skirt, shaping into a four-yard train. Her headdress was of fresh white roses, with a long, full-length veil; and her cascade bouquet was of white roses. Miss Trudy Bloomenstein, sister of the bride, was maid of honor, wearing an ice-blue satin gown, cut off-the-shoulder, with a full skirt, and an over-skirt of ice-blue dotted Swiss. Her headdress was of three rosettes of ice-blue satin and veil, and she carried a bouquet of pink roses. Frank Zukernick, brother of the groom, was best man; and another brother, David, was a junior usher. The ushers were: B. and Gordon J. Schwartz, Saul Kirstein, Louis Wiseblatt, Morris Gurman, Ben. Arinovitch, Joseph Glickman, Sam. Cossever, Harry Rapps, Morris Soifer, Victor Spunt, Mac Weintraub, David Mintz, and Ted. Lee. Jay Orlin, of New York, aged three, cousin of the bride, was ring-bearer, wearing a full-dress suit, with a skull-cap, and carrying the rings on a white silk cushion. The decorations were of candelabra, ferns, ribbons, and floral standards and centrepieces. During the ceremony, organ music was played, and a choir sang "Because". The reception was held in the synagogue hall, Mrs. Bloomenstein wearing a long purple crepe dinner-gown, with a matching hat, and a corsage of red roses. Mrs. Zukernick wore a blue crepe dress, with a long, full, skirt, and an American Beauty-shaded hat, with feathers, long gloves, and a corsage of red roses. The bridal couple left for New York, the bride travelling in a black wool suit, with a white crepe blouse, and a black wool coat. They are living at 5591 St. Urbain Street. Guests from out of town were: Mrs. Ben. Orlin and son, Jay; Albert Blew, all of New York; and L. Cohen and daughter, Ida, of Toronto, Ont.

ROTHSTEIN-BAKERMAN

The marriage of Sylvia, daughter of Mr. and Mrs. Mendel Bakerman, 5188 de Gaspe Street, to Isadore, son of Mr. and Mrs. Max Rothstein, 6305 de Vimy Avenue, took place at Adath Israel Synago-

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gue, on November 3, at a quarter to six o'clock, Rabbi C. Bender officiating. Given in marriage by her parents, the bride wore a floor-length gown of white satin, fashioned with a high neckline, with a frill around the nylon yoke, and long sleeves, fitted bodice, and a skirt with a bustle, ending in a long train. Her tulle illusion veil fell from a headdress of orange blossoms, and she carried a Bible covered with orchids. Miss Bertha Nepon, as maid of honor, wore a midnight blue dinner gown, trimmed with silver lame; and a blue ostrich feather headdress with a silver grey veil, and carried a bouquet of American Beauty orchids. Lily Bakerman, sister of the bride, in blue; and Sylvia Gorsky, cousin of the bride, in pink, as junior bridesmaids, both wore floor-length dresses, and flowered headdresses and veils to match their gowns, and carried nosegays of assorted flowers. Ruby Shear, cousin of the bride, as flower girl, wore a long dress of blue taffeta, with pink trimming, and a blue bonnet, and carried a nosegay of assorted flowers. Bernard (Bobby) Rothstein, brother of the groom, was best man, and the ushers were: Louis and Irving Bakerman, brothers of the bride; Norman and Nathan Rothstein, brothers of the groom; and David Monk, Harold Shapiro, David Socoransky, and William Cons, Alvin Shear, cousin of the bride, was page boy, in full dress. The synagogue and canopy were decorated with variegated flowers, and the tables held floral centrepieces. Mrs. Bakerman, mother of the bride, received in a grey crepe gown, with fuchsia-colored hat and accessories, and an orchid corsage; with Mrs. Rothstein, mother of the groom, in a midnight-blue crepe gown, with pink feathered hat and accessories, and an orchid corsage. The bride and groom spent their honeymoon in New York, the bride travelling in a light blue suit and coat and a feathered hat. They will live at 3055 Linton Avenue. Out-of-town guests were: Mrs. W. Freley, of Asbury Park, N. J.; Mr. and Mrs. S. Stark, of Toronto, Ont.; Mr. and Mrs. Moe Shulman and Alfred Miller, of Cornwall, Ont.; and S. Pearl, of Hamilton, Ont.

MONSON-VORNER

The marriage of Jean, daughter of Mr. and Mrs. Louis Vorner, 5236 Waverley Street, to Juair Monson, son of Mr. and Mrs. Moses Monson, of Ottawa, Ont., took place at Beth David Synagogue, on Sunday, November 17, at half-past one o'clock, Rabbi S. Herschorn, and Rabbi David Monson, brother of the groom, of Toronto, Ont., officiating, assisted by Rabbi F. Schlepack. Given in marriage by her parents, the bride wore a white satin beaded gown, fashioned with a high neckline and net yoke, cape sleeves, fitted bodice, and a full draped skirt, ending in a five-yard long train. Her finger-tip-length veil fell from a beaded crown, and she had white satin gauntlets, and carried a prayer book, covered with orchids, white pom-poms, and streamers. Miss Sarah Vorner, as maid of honor for her sister, wore a mauve taffeta gown, trimmed with silver sequins, and a matching hat and mauve gloves, and carried yellow roses. Daniel Monson, brother of the groom, of Ottawa, was best man; and the ushers were: David Edelson, Arnold Baron, I. Kardish, Israel Kardish, and Alec Polowin, all of Ottawa; and Herbert Caplan, Henry Spevack, and Henry Deitcher. The synagogue was decorated with baskets of flowers, ferns, ribbons, and candelabra. Miss Gilda Rosen sang "Because", and Professor J. Rosemarin played the organ. Mrs. Vorner, mother of the bride, wore a dark rose-colored gown, trimmed with gold embroidery, matching gloves, a hat of black ostrich feathers, and corsage of pale pink roses. Mrs. Monson, mother of the groom, wore an aquamarine-blue gown, trimmed with gold sequins, a gold-colored hat and shoes, and a corsage of pale yellow roses. The bride and groom spent their honeymoon in New York and Toronto, the bride travelling in a grey suit, aquamarine-blue blouse, black accessories, and a black coat, trimmed with black Persian lamb. They are living in Ottawa. Out-of-town guests were: Mrs. E. Sugarman, of Cleveland, Ohio; J. Aisen, of Saratoga Springs, N.Y.; Mrs. T. Petegorsky and Mr. and Mrs. Charles Viner, of Toronto, Ont.

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JEWISH REPRESENTATIONS AT THE PEACE CONFERENCE IN PARIS

By Saul Hayes, Of Montreal, National Executive Director, Canadian Jewish Congress

The Paris Peace Conference, where I had been delegated by our national officers, was the first time that Canadian Jewry was represented at the scene of a peace settlement. I believe that you should be informed of the problems that arise there and of the efforts made to resolve them.

First a word about the conference itself. A pervading mood that is felt ubiquitously in Paris may be described either as realism or frustration: everyone—government representatives as well as observers—is aware that this is not the peace conference. The discussions are severely limited to the treaty drafts ending the state of war between several of the belligerents only, Rumania, Hungary, Italy, Bulgaria, Finland and not at all with the most vicious of the warring states, Germany. Most of the nations who are represented at the Peace Conference share this feeling of frustration and of the indignity of their position.

The conference does not have powers. It has been convened to advise on documents which have been drafted by the Big Four and their advice must be referred back to the Big Four for action, if any. There is a sense of unrealism, therefore, about the conference which is very pervasive and hampers representations made in the name of abstract justice or the needs of sections of populations. Furthermore, there is little pretence — fortunately or otherwise, again depending on the point of view—of making the peace settlement along principles of abstract justice.

Nor are the motivations based upon the bitter experiences of war; it is not the degree of war guilt, war criminality or war menace of the former axis powers that is shaping up the clauses of the peace treaty. With the hostilities well in the past there is simple power-play, with strategic and political considerations alone determining the terms.

For those who prefer open diplomacy and the honest revelation of motives and interests this may be all to the good. To the representatives of the Jewish people, however, it is a most discouraging state of affairs. The Jews cannot offer strategic services to friendly nations; our case is basically a moral one. The important problems of the Jewish people today, such as Palestine, the fate of the displaced persons, new homes for refugees, the right of emigration and immigration, our future in Central Europe, the outlawing of anti-Semitism, etc. were not all on the agenda.

The special sufferings of the Jewish people at the hands of Hitler, their exposed position as a minority in each of the European countries and the persistence of anti-Semitism in the countries under consideration at Paris are well-known to the public and presumably to the statesmen. But it is not apparent that any nation represented at Paris is ready to take diplomatic action for our people or to propose effective measures to protect the Jews who will continue to remain in Europe. The Versailles Treaty provides valuable experience on the feasibility of guaranteeing the status of Jews. The history of the years since 1919 proved the pressing need of providing for really effective safeguards of an international character to make these guarantees stick.

However, I did not feel that these considerations weigh heavily upon the peacemakers who have assembled in Paris.

The nearest approach to a general recognition of this came at the United Nations Conference for International Organization which was held at San Francisco. The principles which were formulated in the Charter there are again reflected in the treaty drafts which are being considered at Paris. To this extent the work of Jewish and non-Jewish "human rights groups" during the past several years has proven effective. But I wish to emphasize that it is quite insufficient to insert clauses in treaties which guarantee rights for Jews unless these clauses also provide for workable ways of implementing these guarantees. These must include the right of Jewish communities to appeal to international authority without prejudice or fear of reprisal, the right of extra-national institutions to inquire into conditons existing in these countries and an interviational tribunal to guarantee the implementation of these guarantees. As matters stand now, none of these essentials are provided for in the peace treaty drafts.

The complexity of the Jewish problem was very well-known to the representatives of the Jewish people who were assembled in Paris. I might also state that there was no serious disagreement on the facts or even on the approach among the many representatives of the Jewish communities in various countries who were there. A committee of experts was able to formulate a memorandum of observations on each of the treaty drafts, incorporating concrete suggestions for the amendment of many of the clauses.

In this process we were all very pleased to find that the problems of principle which we were afraid might divide the delegations along such lines as maximum and minimum demands, favour of or opposition to minority group rights, Jewish nationalism, etc., were resolved after not too great difficulty. It was also quickly agreed upon that it was not possible to approach each of the countries under consideration with the same standards. The Jewish community in each of these countries has a distinctive background and history which must be taken into consideration. Anti-Semitism is not equally virulent or traditional in all these countries.

Furthermore, we were very fortunate to have with us representatives of the surviving Jewries in each of these countries. We were, of course, guided to a very large extent by their wishes and by their views of the needs of their communities. These varied considerably. Some of these delegates from the countries with whom peace was being negotiated felt that there was a minimum need of Jewish intervention for the continued security of their community. Others reported to us a truly disquieting situation and I would like to pass on to the leaders of the Canadian Jewish community the urgency of their feelings about the future.

In several European countries where considerable Jewish communities remain, anti-Semitism is a graver menace than it had been before the war; even the governments may find themselves seriously hampered in any plans they may have to protect the Jewish communities. The representatives of these Jewries spoke to us very strongly of the need for international assurance of Jewish lives and rights. They feel keenly that the active interest of Jews in other communities and their alertness and constancy are essential to the survival of the Jews in Europe.

I was invited to preside over the sub-committee which drafted the memoranda on the treaty with Italy and submitted it to the committee of experts. I trust I will be permitted the observation that in this specific task I enjoyed the cooperation of Signor Cantoni who represented the Italian Jewish community. Signor Cantoni is a most lovable and capable person. During these very difficult days it is heartening to know that men

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After the observations on the treaty draft were prepared by the committee of experts, they were submitted to the representatives of Jewish organizations who were present in Paris. Among these were the World Jewish Congress, the Vaad Leumi of Palestine, the Canadian Jewish Congress, the Agudath Israel World Organization, the American Jewish Conference, the American Jewish Committee, the Board of Deputies of British Jews, the Anglo-Jewish Association, the Conseil Representative des Juifs de France, the Alliance Israelite Universal and the South African Jewish Board of Deputies. The text of the statement was unanimously agreed upon after some discussion.

In this connection I should report that there was evident on the part of various Jewish organizations who are committed to certain principles to waive these when the interests of the Jewish case demanded this. Organizations which for decades had taken the stand that there are no special Jewish community interests which require constitutional defence agreed to subscribe to a document together with Jewish organizations of a "nationalist" ideology, to seek the protection of such interests in certain countries. On the other hand, the "nationalist" organizations agreed to submissions in regard to the Bulgarian and Italian treaties which certainly did not go as far as they might have wished. The same is true in the tactical question of the extent to which the full state of Jewish demands should be laid before the Peace Conference.

There are some who felt that our dignity required a full statement of our interests while others believed that there is such little likelihood that all our wishes will be met that it is preferable to ask for less in the hope that more of what we ask for will be granted us. On this question, too, there was a compromise with the "maximalists" probably having an edge. I am certain that in no case does this represent a retreat from principle, but that it indicates a freedom from the doctrinaire which will become increasingly necessary during the coming period in our history.

There followed a discussion on the mode of signature of this joint representation, a discussion which I frankly would have preferred not to witness, but it was soon signed and made public. The Canadian Jewish Congress, like the Vaad Leumi of Palestine, joined forces with the World Jewish Congress and signed the submission with them.

Of course, it is one thing to draft a document of suggestions for changes of a treaty draft and another matter altogether to have it adopted by the peacemakers. I have already said that the mood of the peace conference is not such as to ensure adoption of views simply because they are justified or even necessary for the survival of a Jewish community. There cannot even be any assurance that such views will be discussed. The Jewish people are not officially represented at the peace conference so that there could be no talk of direct submission to the conference.

It therefore became a further and much more difficult problem to obtain the sponsorship for all or any of the Jewish representations by one of the twenty-one nations who were participating in the conference. In a world of realistic and even power politics this is very difficult, if not impossible. There is the complicating fact that scarcely any of the twenty-one participating nations is able to act entirely on its own. With the world divided into spheres and the nations aligned in blocks, few of the smaller countries are in a position to act on their own good judgment. The big powers, on the other hand, are bound by a common agpresented and not to propose drafts largely as they were first reement to support the treaty changes. In this connection, I was in close contact with members of the Canadian delegation.

The problem being such, therefore, it would be quixotic to look for the Jewish drafts in the final peace treaty. In spite of these difficulties, however, the British delegation, which at first informed us that they were bound by the understanding with the other major powers, nevertheless did find

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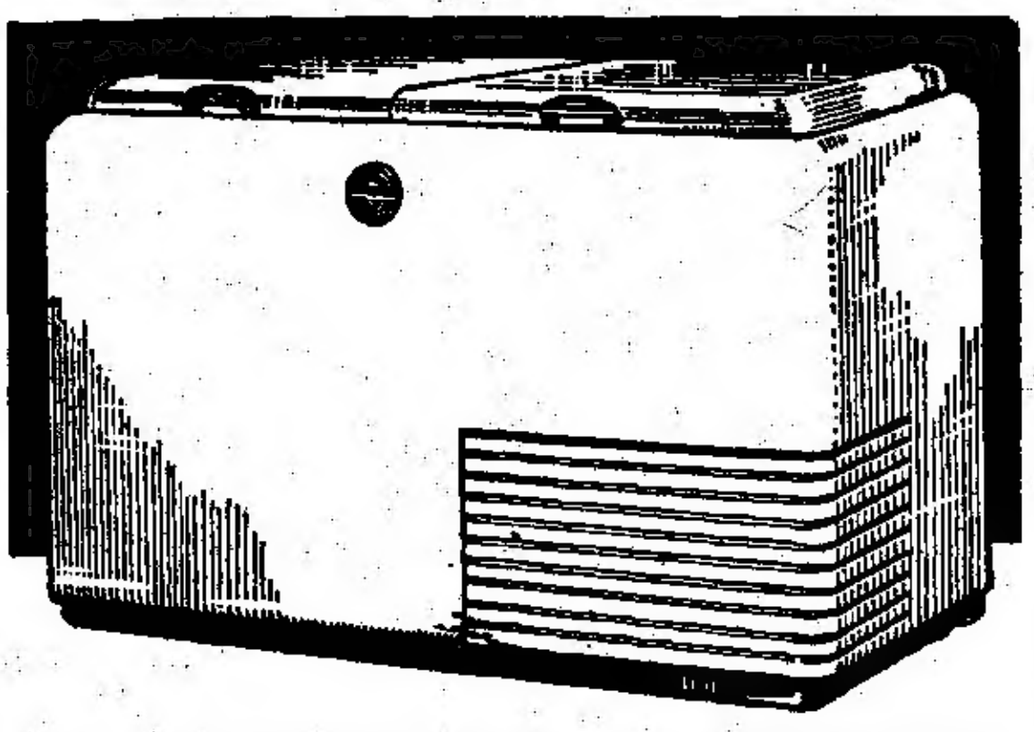

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it possible to introduce certain draft emendations in the Rumanian treaty and carried them in committee. The effort is directed at having as much as possible of the substance and the outlook of the Jewish view incorporated into the final treaties adopted in Paris. Their amendments are a much watered down version of our proposals and omit entirely the recbgnition of Jewish group rights. Several representatives of the Jewish organizations necessarily remain in Paris to maintain contact with these governments.

However, we should not lose sight of the further importance of the very clarification of the views by a united Jewry in a score of countries. From this point of view the formulation of the "maximum demands" has a value for it clears the decks for the further struggle for these demands which will certainly take place on the arena of the United Nations.

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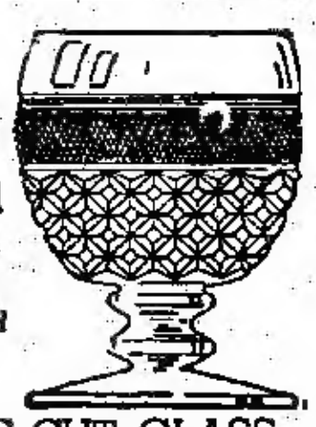

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Refugees Were Frantic In Resistance At Haifa

Twenty-one British soldiers were hurt, one Jewish immigrant was fatally injured and two other Jews were taken to a hospital after refugees had violently resisted transshipment at Haifa of almost 4,000 unauthorized immigrants, writes Julian Louis Meltzer, of Jerusalem, to the New York Times.

Jewish authorities asserted that another Jew had been mortally wounded. The refugees had arrived aboard the ship Jewish Resistance, which was believed to have previously been named the Knesseth Israel. By nightfall the refugees had been transferred to three British ships for detention in Cyprus.

Soldiers who took part in the operation and who had assisted earlier trans-shipments of unauthorized immigrants said they had experienced nothing like the opposition. The refugees seemed almost frantic in their desire to beat off the troops and make a mass break toward shore and freedom, although barbed wire blocked them.

An official statement said the 3,500-ton ship Lohita, renamed the Hameri Haivri, meaning Jewish resistance, came into Palestine's territorial waters, evasive steering having prevented a British destroyer from getting alongside, but another destroyer managed later to put a boarding party on her. No weapons were used.

After the vessel had docked, troops sent to transfer the passengers were pelted with missiles, including cans of food. Eventually the troops used tear gas bombs and fired several rounds into the air.

The canned food thrown at the troops was said to be United States Army rations and Italian canned fish, some weighing up to five pounds.

Eyewitnesses said four charges by soldiers swinging clubs were made before sufficient troops bringing tear gas and hoses could board the two-masted, single-funnel steamer to begin the transshipment to the deportation ships Ocean Vigor, Empire Heywood and Empire Rival, moored at the cargo quay.

As the troops moved about on the ship there was an outbreak of shouting, catcalls and whistling by the immigrants, who, apparently at a signal, showered missiles at the troops. They had waited, feigning submission, until the transfer was about to begin, before offering resistance. The soldiers ran down a gangway, protecting their heads with their arms, and returned with steel helmets and wooden weapons.

Twenty men and boys jumped into a tug below them and tried to size it but were overcome. Later, while the transfer proceeded, several immigrants, including children, jumped overboard. They were picked up by a launch.

The troops threw tear gas bombs on the vessel and played fire hoses along the decks. Other Royal Artillerymen as well as Grenadier Guardsmen were employed — and rushed up a gangway, and screams were heard.

Soon afterward the first immigrants were seen running down to the jetty. They were bent over and held their arms around their heads. Others dropped off ropes into the water, apparently escaping the fumes rising thickly from the decks. They, too, were picked up by launches.

Immigrants taken to the DDT cleansing shed and then conducted to the Cyprus steamers were suffering from the effects of gas. Their faces were red and their eyes streaming. Babies' faces were puffed, their eyes closed.

Although resentful of the resistance, the soldiers assisted the refugees across the quay from the ship to the landing stage, helping with baggage and supporting weak persons.

The refugee vessel was sighted at 9 A. M. She flew the Zionist colors from both masts. Hundreds of persons swarmed in the rigging, in lifeboats and packed every inch of deck space. Even more were below.

As the ship came alongside the quay a large streamer was displayed: It said: "For every Jew murdered or wounded aboard this ship you will pay with British blood. You have been warned. Signed, Commander in Chief, Jewish Resistance Movement."

There were about 500 children and 100 pregnant women aboard. Six children were born during the voyage.

One woman said the ship had been at sea three weeks. She said she herself had been trudging toward Palestine for five months. Three doctors were aboard the vessel.

There was an hour's stoppage of work in Haifa for a mass protest meeting.

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Herman Fraenkel, 21 years old, a survivor of three concentration camps, stood at a microphone in the grand ballroom of the Hotel Commodore in New York and briefly thanked 1,500 women of Women's American Federation (Organization for Rehabilitation Through Training) for his chance to learn a trade and build a future.

With him was Mrs. Erna Low, survivor of four camps. Together they represented the thousands of young persons who are learning new skills, in America and in Europe, through the aid of American ORT Federation.

The luncheon marked the opening of a year's campaign by the New York region's twenty-two chapters to "adopt" 1,000 Jewish war orphans for a year's training and partial maintenance at $180 each in a school, workshop or farming project operated by ORT overseas. More than $25,000, enough to support 140 young people, was raised at the meeting.

Herman, a wirey young man with a quick, warm smile, was born in Vienna. When the Nazis entered Austria his parents sent him for safety to Holland. He was 13 at that time. It was seven years before he saw his family again.

Now they are reunited in the Bronx. Herman works in his father's store in the daytime and studies radio four nights a week at the ORT Trade School, 318 West Fifty-seventh Street. After seven years that were "just one bad time after another," he said, now he is "going to start living."

Speakers at the meeting emphasized the need of young Jews in Europe for the training that will provide them with a "passport to the future."

Labor Zionists Denounce Terror

The National Committee for Labor Palestine ended a two-day convention in New York after bitterly condemning "the irresponsible acts of terrorism" of the Irgun Zvai Leumi and the Stern group in Palestine.

Two thousand delegates, meeting at the Hotel Commodore, adopted a resolution criticising the terrorist activities as jeopardizing the political cause of Zionism and casting "false light upon our national struggle."

The convention also hailed the "heroic members of the Hagana" who, it said, were fighting a "courageous, displined battle that the gates of Palestine be opened to mass immigration and peaceful colonization of their fellow Jews."

Don Pines, editor of the Tel Aviv Hebrew daily, Davar, declared that the Jews in Palestine could not afford "a destructive program."

"Support for Palestine," he said, "cannot be mobilized by irresponsible and demagogic groups that glorify terrorism as a political weapon, despite the many psychological motives which seemingly justify it.

"The frustration of Jews striving to enter Palestine is enough to explode the patience of reasonable men. But we must remember that our homelessness, our weakness, will not be remedied by terrorism and chaos. We have before us the task of preserving the purity of the Jewish people, and especially of the younger generation."

Another resolution, describing the Jewish demands for Palestine as "not mercy, but justice," continued:

"The Jews of America, in the spirit of that same democracy which forms the basis of our American way of life, demand the immediate transfer of the remnant of European Jewry to Palestine; the opening of all sectors of that land to Jewish colonization and development; the unhampered growth of economic enterprise in all branches in peaceful cooperation between Jews and Arabs, and the establishment of a Jewish state in Palestine with membership in the United Nations."

The convention also approved a campaign to raise $5,000000 for Palestine next year.

Eleven Jews were injured in Bratislava during anti-Semitic outbreaks coinciding with the Slovak Congress meeting.

Palestine Jewish manufacturers will spend $25,000,000 in the U.S. for machinery, equipment, and raw materials.

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BAR-MITZVAHS

Mortimer, son of Mr. and Mrs. Sol. Bloomfield, 117 Mount Royal Avenue West, was called to the Reading of the Law, at Beth Schloima Synagogue.

Mr. and Mrs. Moe Burke, St. Urbain Street, announce the bar-mitzvah of their son, Gerald, who was called to the Reading of the Torah, at Anshei Ukraine Congregation. Reception took place at Shapiro's Dining Room. Gerald is the grandson of Mrs. S. Naiman, St. Urbain Street.

APPROACHING MARRIAGES

Mr. and Mrs. S. Beckenstein, Esplanade Avenue, announce the approaching marriage of their only daughter, Fay, to Meyer, son of Mrs. E. Seltzer, of Brooklyn, N. Y., and the late A. Seltzer, to take place on March 8, at Chevra Kadisha Synagogue.

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ENGAGEMENTS

Mr. and Mrs. H. Travidsky, of Sherbrooke, announce the engagement of their daughter, Bertha, to Samuel, son of Mr. and Mrs. A. Winter, 5157 Park Avenue.

Mr. and Mrs. H. Simon, Bagg Avenue, announce the engagement of their only daughter, Martha, to Ben., only son of Mr. and Mrs. S. Weisbloom, de Bullion Street, the wedding to take place on October 19, at Bnai Jacob Synagogue.

Mr. and Mrs. P. Dworkin, 4383 Henri Julien Avenue, announce the engagement of their daughter, Mona, to Jack, son of Mr. and Mrs. S. Abrams, Jeanne Mance Street.

Mr. and Mrs. B. Mandelcorn, Hutchison Street, announce the engagement of their only daughter, Flora, to Louis, son of Mr. and Mrs. M. Klempner, Clark Street.

The engagement of Irene Myra, only daughter of Mr. and Mrs. Isidore Cohen, 4127 Wilson Avenue, to Edward I. Auerback, son of Mrs. G. Auerback, Villeneuve Street West, and the late Louis Auerback, is announced, the marriage to take place early in February. Mr. Auerback is a graduate in law of the University of Montreal, and was recently discharged from the Canadian Army with the rank of captain, at Military District No. 4, Montreal.

Mr. and Mrs. Hyman Caplan, of Kenberma, Mass., announce the engagement of their daughter, Barbara June, to Marc, son of Mr. and Mrs. Michael Dwire, Melrose Avenue.

Mr. and Mrs. N. Gelber, 5085 Cote St. Antoine Road, announce the engagement of their eldest daughter, Laya, to David, son of Mr. and Mrs. A. Kwinter, 375 Glengrove Avenue West, Toronto, Ont., the wedding to take place in June.

Mr. and Mrs. S. Zadanofsky, Marquette Street, announce the engagement of their daughter, Evelyn, to Isidore, son of Mrs. R. Gilman, Clark Street, and the late Mr. Gilman.

Mr. and Mrs. A. Cohen, 747b de l'Epee Avenue, announce the engagement of their daughter, Faye, to Jack, son of I. Globus, of Toronto, Ont., and the late Mrs. I. Globus.

Mr. and Mrs. M. Wiseman, of Montreal, Quebec, and Belleville, Ont., announce the engagement of their daughter, Lily, to David, son of Mr. and Mrs. M. Husat, St. Urbain Street.

Mr. and Mrs. H. Krainer, Jeanne Mance Street, announce the engagement of their daughter, Sadye, to Jack Engelberg, de Vimy Avenue, son of the late Mr. and Mrs. David Engelberg.

Mr. and Mrs. I. Gordon, Waverley Street, announce the engagement of their eldest daughter, Laurel, to William, only son of Mr. and Mrs. S. Thau, Lajoie Avenue, the wedding to take place in June.

The engagement of Sylvia Pamela, daughter of Mrs. Solomon, Atwater Avenue, and the late Emanuel Solomon, to Norman Morris, son of Mr. and Mrs. Michael Morris, Grenville Avenue, is announced. Miss Solomon graduated in Arts from McGill University, and is a member of Sigma Delta Tau Sorority. Mr. Morris received a B.Com. degree from Temple University in Philadelphia, Pa., and his Master's Degree from the Harvard University School of Business Administration. He is a member of Zeta Lambda Phi, The Blue Key, and Alpha Delta Sigma, national honorary fraternities. He is currently a Lieutenant in the U. S. Naval Reserve, in which he served for four years at sea with the Air Force Atlantic Fleet.

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DEATHS

Mrs. Annie Schreiber, aged forty-seven, died on Wednesday, December 4. She is survived by her husband, Morris Schreiber; a son, George; two daughters, Sylvia and Goldie; two brothers, Nathan and Philip Grossman; three sisters, Mrs. H. Shapiro (Ida); Mrs. M. Grotsky (Sara); and Mrs. A. Cohen (Rae), of Ossining, N.Y. Funeral took place from Paperman's, Rabbi C. Bender officiating. Burial was in Adath Israel cemetery. Shiva was at the home, 762a Querbes Avenue.

Max Singer, aged sixty-two, died on December 2, at the Jewish General Hospital. He is survived by his wife, Mrs. Esther Rosenstein Singer; two sons, Israel and Louis; a daughter, Phoebe, of Torano, Italy; and three grandchildren. Funeral took place from Paperman's, Rabbi S. H. Herschorn officiating. Burial was in Bessarabia cemetery. Shiva was at the home, 3971 St. Dominique Street.

IN MEMORIAM

ELMAN: In loving memory of a dear husband and father, Max Elman, who passed away on the twenty-first day of Kislev, 1944.

Deep in our hearts your memory is kept;
We loved you too dearly to ever forget.

Ever remembered by his wife, children, and grandchildren.

LEGAL NOTICE

NOTICE OF APPLICATION FOR DIVORCE

Take notice that MURIEL AMELIA DUFTY ROCHET, of the City and District of Montreal, Quebec, will apply to the Parliament of Canada at its next session or at its following ensuing session for a bill of divorce from her husband, EUGENE JOSEPH ROCHET, restaurateur, of the City and District of Montreal, on the ground of adultery.

DATED at Montreal, November 21, 1946.

MERGLER & MERGLER,
Attorneys for Petitioner,
261 St. James St. West,
Montreal, Que.

LEGAL NOTICE

NOTICE OF APPLICATION FOR DIVORCE

NOTICE is hereby given that PATRICIA ELLEN BURT WILLIAMS, of the City and District of Montreal, in the Province of Quebec, will apply to the Parliament at its next session or at its following ensuing session for a Bill of Divorce from her husband, ALLAN JOHN WILLIAMS, of the City and District of Montreal, in the Province of Quebec, clerk, on the ground of adultery and desertion.

DATED at Montreal this 14th November, 1946.

MAX BERNFELD, K.C.,
Solicitor for Petitioner,
1117 St. Catherine West,
Montreal, Quebec.

LEGAL NOTICE

NOTICE OF APPLICATION FOR DIVORCE

NOTICE is hereby given that VERONICA DONNELLY HOPE JOHNSTONE SHELLEY, of the City and District of Montreal, in the Province of Quebec, will apply to the Parliament of Canada at its next session or at its following ensuing session for a Bill of Divorce from her husband, WILLIAM GAVIN SHELLEY, salesman, of the City and District of Montreal, in the Province of Quebec, on the ground of adultery and desertion.

DATED at Montreal this 14th day of November 1946.

MAX BERNFELD, K.C.,
Solicitor for Petitioner,
1117 St. Catherine West,
Montreal, Quebec.

LEGAL NOTICE

NOTICE OF APPLICATION FOR DIVORCE

NOTICE is hereby given that IDA NORMA THOMPSON, of the Town of Montreal East, District of Montreal, in the County of Hochelaga, in the Province of Quebec, Clerk, will apply to the Parliament of Canada, at the present or next session thereof for a Bill of Divorce from her husband, THOMAS ANDERSON THORNTON of the Town of Montreal East, District of Montreal, in the County of Hochelaga, in the Province of Quebec. Soldier, on the ground of adultery.

DATED at the City of Montreal, Province of Quebec this 4th day of November, 1946.

RAPPAPORT & FEIGELSON,
Attorneys for Applicant,
1117 St. Catherine St. West,
Suite 706, Drummond Bldg.,
Montreal, P. Q.

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Cards Of Thanks

Mrs. A. Straker and daughter, Mrs. S. Gross, wish to thank their relatives and friends for their cards and kind expressions of sympathy in the loss of their dear husband and father, Abraham Straker.

Announcement

Dave Harris and Jack Ravinsky, two Canadian veterans, operating the Progress Plumbing and Heating, 5900 Sherbrooke Street West, Montreal, are ready to give prompt and excellent service. Mr. Harris served with the R.C.N.V.R. for three years as a steam engineer; and Mr. Ravinsky, served for three years with the Canadian Army Engineers. Both had several years experience working in plumbing and heating shops in Quebec and Ontario before serving in the forces, and are fully competent to take on all jobs. They are equipped to install and service domestic oil burners and oil burners for jacket heaters.

The U.S. Army has opened another DP camp at Mariendorf, near Berlin, to relieve congestion at the Duppel camp.

LEGAL NOTICE

NOTICE OF APPLICATION FOR DIVORCE

NOTICE is hereby given that LEONE RHEA LEDUC, of the City of Lachine, in the District of Montreal, in the Province of Quebec, housekeeper, will apply to the Parliament of Canada at its next session or at its following ensuing session for a Bill of Divorce from her husband, JAMES CHARLES HARVEY METCALF, estimator, of the City and District of Montreal, in the Province of Quebec, on the ground of adultery and desertion.

DATED at Montreal, this 3rd December, 1946.

MAX BERNFELD, K.C.,
Solicitor for Petitioner,
1117 St. Catherine West,
Montreal, Quebec.

Woman Is Named Hope Ambassador To War Victims

The United Jewish Appeal annual national conference in Atlantic City, designated Mrs. David M. Levy, New York, daughter of the late Julius Rosenwald, noted philanthropist, and chairman of the conference, as "ambassador of hope" to the Jews of Europe and Palestine, and she left for Paris by airplane.

Mrs. Levy will make a ten weeks' tour of Europe, and will visit Germany, Austria, France, Belgium, the Netherlands, Poland, Italy and Palestine. She has been delegated to convey to the Jewish survivors in Europe and those in Palestine the decision of the conference to give them an increased measure of help through the record $170,000,000 campaign in 1947 of the appeal.

In announcing the proposed trip of Mrs. Levy to Europe, Rabbi Jonah B. Wise, New York national chairman of the appeal, said:

"Mrs. Levy has a vital mission. She is to me the ambassador of hope of the Jews of the United States to our fellow Jews in Europe and in Palestine. She will be the bearer of a promise, a promise of the Jews of this country in the form of the decision to raise $170,000,000 through the United Jewish Appeal for them; decisive programs to be carried on in the coming year; large-scale relief and rehabilitation for the Jews still in distress and need; increased immigration and settlement in Palestine and expanded services of adjustment for refugees entering the United States."

Mrs. Levy, who as national chairman of the women's division of the United Jewish Appeal made possible the raising of more than $10,000,000 for aid in Europe, Palestine and for refugee assistance in this country, said that the adoption of the $170,000,000 goal for 1947 was equivalent to "a new flame of hope" for the Jews in need throughout the world.

"It will light up their spirits in the face of disappointments which they have sustained from intergovernmental sources during the last years," she said.

Warn Of Civil War Danger

Representatives of Jewish bodies in Palestine and of Haganah opened a vociferous attack on the terrorist Irgun Zvai Leumi and Stern gang.

A broadcast over Haganah's secret radio served an "ultimatum" on the groups and warned Palestine Jewry of the danger of civil war that hangs over Palestine, "brought about by these desperate groups who are now murdering not only Britons but also Jews." These groups, it said, are like a cancer in the Jewish community and must be eradicated.

A combined session of the executive of the Jewish Agency in Palestine and the Jewish national council issued a manifesto condemning the murder of innocent British soldiers and policemen by two isolated groups using murder as a political weapon. Observers in Palestine, however, are sceptical whether any active measures would be taken because Palestine, although condemning terror, was not believed prepared to go all the way, and because "activist" parties have gained powerful representation in the Zionist Congress led by the Revisionist party and the Tenua Leachdut Avodah Labor Unity Party, which champion a stronger stand in Anglo-Zionist negotiations. These two parties, although not strong enough to resist official Zionist policy, will object to anti-terrorist measures before the political issue is carried.

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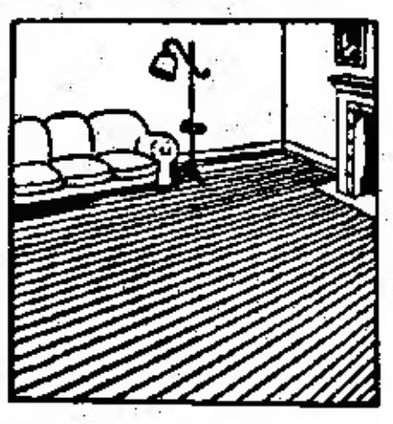

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Social Notes—Montreal

Mr. and Mrs. Leon Fischel, Roslyn Avenue, returned from Atlantic City, N. J.

Mrs. Arthur Cohen, Douglas Avenue, returned from New York.

Mr. and Mrs. Herbert Shapiro, Ridgewood Road, left on a motor trip to Palm Beach, Florida, to be away for several weeks.

Mrs. Albert Michael, Victoria Avenue, left to spend the winter in Miami, Florida, visiting her brother-in-law and sister-in-law, Mr. and Mrs. Samuel Gladstein.

Mr. and Mrs. J. A. Perlman, Claremont Avenue, spent a few days in Toronto, Ont.

Dr. and Mrs. Lyon Bercovitch, Sherbrooke Street West, left to spend the winter in California.

Mr. and Mrs. Louis Witt and sons, Alec and Manuel, formerly of 925 Rockland Avenue, have taken up residence at 4875 Victoria Avenue.

Mrs. Leo Barnett, of Hamilton, Ont., visited her mother, Mrs. H. W. Freedman, Kensington Avenue.

Mr. and Mrs. William Potechin and family, formerly of Waverley Street, have taken up residence at 4779 Victoria Avenue.

Mr. and Mrs. H. Levy, St. Joseph Boulevard West, are leaving to spend the winter in Miami Beach, Florida.

H. J. Birch, 231 St. Joseph Boulevard West, is spending a week in New York, visiting his brother and sister-in-law, Mr. and Mrs. Samuel Birch.

Mrs. J. Assh (formerly Miss Edith Steingart, of Montreal) and daughter, Doreen, of Quebec City, spent several days with the former's mother, Mrs. D. Steingart, 5177 Esplanade Avenue; and sister, Mrs. B. Duchoeny, 4646 Park Avenue, stopping at the Mount Royal Hotel.

Mr. and Mrs. Mallo Savitsky and son, Donald Martin, of Los Angeles, Calif., visited Mrs. Savitsky's parents, Mr. and Mrs. J. Schwartz, and daughter, Sema, 5224 Esplanade Avenue, for four months, and have returned home.

Mrs. Walter Morrison and daughter, Florence, of San Francisco, Calif., are the guests of the

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former's sisters, Mrs. Louis Shrier, Westbury Avenue; and Mrs. Max Rothstein, de Vimy Avenue. They will visit in New York before returning home. Mrs. Morrison was formerly Miss Frances Shandorf, of Montreal.

Mrs. Moses Bidner and daughter, Dorothy, Marie Anne Street West, will spend the Chanukah holiday in Brooklyn, N. Y., visiting relatives and friends.

Mr. and Mrs. Herman Miller, of Astoria, Long Island, N. Y., are visiting Mr. and Mrs. I. Michlin, McEachran Avenue.

Mrs. J. Blanshay, Hartland Avenue, returned from Miami Beach, Florida.

Mrs. H. S. Fineberg, Jeanne Mance Street, left for Rochester, N.Y., where she will visit her son-in-law and daughter, Mr. and Mrs. P. Rubenstein, and her two grandchildren, Michael Ian and Allen Hugh.

Mrs. Louis Finegold and sons, Gerald and Ronald, Laurier Avenue West, returned from New York, where they attended the wedding of the former's niece, Miss Helen Maldover, to Lionel Bernstein, both of New York; and were accompanied there and back by Mrs. Finegold's sister, Mrs. L. Chazan, Edward Charles Street.

Mr. and Mrs. H. Bazar, formerly of 4777 Grosvenor Avenue, have taken up residence at 5025 Macdonald Avenue.

Mr. and Mrs. M. B. Eliasoph and daughter, Mrs. Howard Rosenblatt, of Jamaica, Long Island, N. Y., are visiting Mr. and Mrs. J. Feller, Marcil Avenue.

Mrs. J. Roston, Queen Mary Road, returned from New York, Boston, Mass.; and Atlantic City, N. J.

Mr. and Mrs. Mark Garfinkle, Decarie Boulevard, left for a visit to Vancouver, B. C.; and California.

Mr. and Mrs. Gus Garber, Barclay Avenue, returned from Toronto, Ont.

Miss Esther Hoffman, Queen Mary Road, will spend a holiday in Toronto, Ont.

Joan Kellnor, daughter of Mr. and Mrs. L. B. Kellnor, Grovehill Place, is in Sarasota, Florida, with her grandparents, Mr. and Mrs. Bernard Wener, of New York.

Mrs. Edwin Cohen and Miss Deena Cohen, Girouard Avenue, returned from California.

Miss Rachel Smiley, of Quebec City, left by plane for Basle, Switzerland, to attend the World Zionist Congress.

Mrs. Joseph Gertler, Lacombe Avenue, is back after spending two weeks in Atlantic City, N. J., and New York.

Mrs. Rose Drapkin, 5218 Mountain Sights Avenue, is leaving to spend six months in Los Angeles and San Francisco, Calif.

Mr. and Mrs. M. A. Brown, Marlowe Avenue, were at home in honor of their twenty-fifth wedding anniversary.

Mrs. Harry Wolfe, Vendome Avenue, entertained at a cocktail party for her husband, who is leaving for Europe on the Queen Elizabeth.

Leonard, son of Mr. and Mrs. P. Copoloff, 3526 Marcil Avenue, was called to the Reading of the Torah at Beth Yehuda Synagogue. A reception for one hundred and twenty-five people took place the following week. Leonard is the grandson of A. Slobotsky, Marcil Avenue; and of Mr. and Mrs. F. Copoloff, of Lachine. Mrs. Copoloff received in a black satin gown, with pink trimming, and white gardenias in her hair. The table was adorned with a floral centrepiece. Dr. M. Katz, of Waterloo, was a guest.

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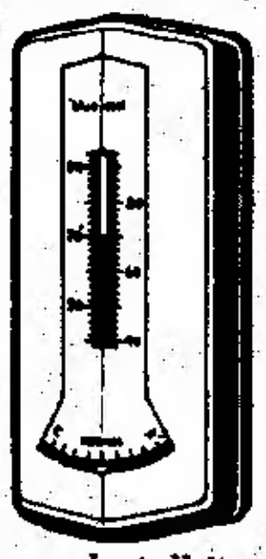

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Miss Libby Turner, Park Avenue, a bride-elect of March 30, and fiancee of Harvey Cwinn, of Ottawa, Ont., entertained twenty guests at tea. Miss Rita Segal poured, assisted by Mrs. Louis Feldstein.

At the reception given by Mr. and Mrs. Issie Schwartz, 4001 Colonial Avenue, in honor of the bar-mitzvah of their only son, Ralph Lionel, which took place at Beth Yehuda Synagogue, with two hundred and fifteen guests present Michael Gerald Levy, cousin of the bar-mitzvah, was page-boy; and Myrna Goldie Dardick, aged three, another cousin, danced. Preceding

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the dinner, there was a bar-mitzvah procession.

Mr. and Mrs. Hyman Friedman, Stuart Avenue, entertained at a supper party on their twenty-fifth wedding anniversary. Among those present were: their four sons, Arthur, Seymour, Leon, and Philip; Mr. and Mrs. H. Lenoble, parents of Mrs. Friedman; Mr. and Mrs. J. Friedman and family; Mr. and Mrs. S. B. Oliver and son, Mortimer; Mr. and Mrs. William Friedman and daughter, Anne; Mr. and Mrs. Max Friedman, Mr. and Mrs. M. Skarf, Mr. and Mrs. A. Laflamin, and Henry Friedman, of Vancouver, B.C.

Mrs. Jack Brifman, St. Joseph Boulevard West, entertained at a luncheon presentation of sterling-silver coffee spoons in honor of Miss Sylvia Cohen, daughter, of Mr. and Mrs. Saul Cohen, St. Catherine Road, whose engagement to Monty, son of Mr. and Mrs. Lazar Blumer, Vendome Avenue, has been announced. Mrs. Brifman wore a black crepe dress; Mrs. Cohen, mother of the bride-elect, a black crepe dress, trimmed with pink, and black lace; Mrs. Blumer, mother of the groom-elect, a brown crepe dress, and a winter-white felt hat, with brown plumes. The table decorations were of pink, white, and yellow snapdragons and chrysanthemums.

Entertaining for Miss Laura Dubin, fiancee of Issie Abrams, and a bride-elect of February, Mrs. Joseph Dubin, Esplanade Avenue, and Mrs. M. Shedlack, Van Horne Avenue, mother and grandmother of the bride-elect, entertained at a tea presentation, with eighty-five guests present, at the Queen's Hotel; Mrs. A. Arick, Esplanade Avenue, and Mrs. P. Tobin, St. Lawrence Boulevard, tea presentation, with fifty-five guests, at the Queen's Hotel; Mrs. M. Abrams, Fairmount Avenue West, and Mrs. D. Fishman, Northmount Avenue, aunt and cousin of the groom-elect, at a tea presentation, with forty guests, at the Berkeley Hotel; Mrs. Jack Mosko, (formerly Miss Dorothy Schwartz), of Toronto, Ont., dinner presentation, with ten guests present.

Mrs. Norman Gold, Dunlop Avenue, entertained at a luncheon at the Ritz Carleton Hotel, in honor of Miss Ruth Rodier, a bride-elect of December 24, and fiancee of Samuel Wiseman. The hostess wore a black silk dress, trimmed with black lace, and a blue feathered hat; the honoree, a black velvet bolero and skirt, white lace blouse, and black velvet hat; and Mrs. M. A. Rodier, mother of the bride-elect, a draped dress of black crepe, and a black hat, trimmed with black feathers. The table was centred with pom-poms in a vase. Others present were: Mesdames I. Wachman, N. Weininger, I. Stein, H. Ziff, H. M. Goldberg, A. L. Stein, J. Stein, I. Freeman, L. Weinstein, M. Nadler, A. Shulman, N. Malomet, S. Lipson, M. Feingold, and L. Mendelman. The guests were served cocktails before luncheon.

Mrs. H. Turner, 5625 Park Avenue, was hostess at a tea in honor of her daughter, Miss Libby Turner, fiancee of Harvey Cwinn, of Ottawa, Ont., and a bride-elect of March 30. The table, set for fifty guests, was decorated with a centrepiece of chrysanthemums, carnations, gladioli, and pom-poms, and candles. Mrs. Al. Yochalas, sister of the groom-elect; Howard Kapinsky, cousin of the groom; and Mrs. Harry Kramer, sang. Mrs. Henry Kelson, sistar of the groom, of Ottawa, Ont., and Mrs. Samuel Shabinsky, sister of the bride, poured, assisted by Mrs. Louis Wasserman, sister of the groom, and Miss Thelma Goresky,

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cousin of the bride. Preparations and table arrangements were made by Misses Pearl and Ruth Turner, sisters of the bride-elect, assisted by Misses Shirley Simon and Lillian Samuels, and Mesdames Harry Kramer and Samuel Moscovitch. The bride-elect wore a black crepe dress, with a flesh-colored lace-work yoke, trimmed with sequins, and a shoulder corsage of pink roses and pom-poms. Mrs. Turner wore an ultra-violet-shaded dress, and a corsage of yellow roses. Mrs. S. Cwinn, mother of the groom-elect, of Ottawa, wore a black crepe dress, trimmed with fringe, and a corsage of American Beauty roses. Out-of-town guests were: Mrs. D. Kapinsky, aunt of the groom; Mrs. B. Eskin, and Mrs. N. B. Mclean, all of Ottawa, Ont.

Mrs. H. D. Cheifetz, 770 Outremont Avenue, Montreal, chairman of Guardianships, Women's Canadian ORT, will preside at the Guardianship donor dinner on Wednesday evening, December 18, at the Mount Royal Hotel.
—Nakash

● MONTREAL MEETINGS ●

● NATIONAL COUNCIL of Jewish Women open meeting is at the Mount Royal Hotel on December 18, at 2.30 p.m., Mrs. Benjamin Robinson, presiding. Dr. David L. Thompson, dean of the graduate school at McGill University, will speak on "The World's Food Problem". Before the meeting, the Service Group will hold a sale of knitted goods for babies, made by the members; Mrs. Seymour Fenster, in charge.

● YOUNG HEBREW Malbish Arumim Society clothed three hundred underprivileged school children, and shipped boxes to needy abroad. It has packed for shipment: forty-two pairs of men's pants, three hundred and fifty ladies' and children's dresses, ten skirts, over fourteen hundred pairs of stocking, three hundred sweaters, a man's suit, rubbers, infants' clothing. A. Ostroff is president, assisted by: Mrs. Max Victor, Mrs. A. Erdle, Allan Ikeman, M. Singer, Miss Sarah Miller, Mrs. M. Lazanik, Mrs. N. Bailey. Board meeting every Thursday evening, at the office, 5213 Hutchison Street.

● BNAI BRITH WOMEN Montreal Chapter No. 257 will hold a Chanukah meeting on Wednesday, December 18, at 8.30 p.m., at the Mount Royal Hotel. Rabbi Maurice Cohen, of Shaare Zion Synagogue, will kindle the lights and speak on "Are You A Parasite?" Morris Jacobson will sing Chanukah songs and a sing-song will follow. Mrs. H. S. Miller will preside. Public Speaking Group meets on Monday, December 16, at 8.30 p.m., at the home of Mrs. M. Vinegar, 6035 Hutchison Street, direction of Dr Irving Kaufman. Cum Laude Chapter dinner meeting saw Mrs. Sol. Schwartz, president of Women's Grand Lodge, District Number One, install: Miss Beatrice Morein, president; Misses Helen Finebera, Gertrude Weinstein, Irene Bier, Freda Garber, Rita Warhaft, Frances Feldman, Mildred Auerbach, Ida Wasserman, Ruth Miller, Nettie Bord, Minnie Hoffman, Helen Sheiner, Mary Lande. Guests were: Mrs. H. S. Miller, president, Montreal Chapter No. 257; Mrs. Joseph Rother, president, Laurentian Chapter, No. 520; Joseph Caplan, president, Mount Royal Lodge, No. 729; Melvin Salmon, vice-president, Mount Scopus Lodge. The two women's chapters, No. 527 and 520, presented a gavel to the new chapter. Miss Beatrice Morein, president, was chairman.

● HOSPITAL OF HOPE annual Chanukah concert for the benefit of the patients will be held on Sunday, December 22, at 2.30 p.m. Social Welfare Committee chairman is Max Scherer. Units meeting on Monday, December 16, at 8.00 p.m., are: Hesha Berson, at the home of Mrs. R. Wald, 4369 Esplanade Avenue; Jack Bercovitch, at 5147 Jeanne Mance Street, hostess, Mrs. J. Silcoff; Tikvah, at the home of Mrs. S. Welcovitch, 5681 Esplanade Avenue; Tevia Jacobs, at the home of Mrs. S. Schwartz, 5960 Esplanade Avenue. On Tuesday, at 8.00 p.m.: Chasie Small, at the home of Mrs. M. Bord, 441 Edward Charles Avenue;

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● UNITED TALMUD TORAHS campaign executive of the $122,650 appeal which starts on Thursday evening, January 16, will be headed by Ben. Beutel, president. Abraham Bronfman and Lazarus Phillips, K.C., O.B.E., will be honorary chairmen. Other officers: Rev. Dr. H. Abramowitz, Harry Bronfman, H. R. Cohen, O.B.E.; Samuel Hart, Irving Riddell, Max Seigler, Harry Gasco, A. I. Godel, Louis M. Naimer, David Becker, Walter R. Friedman, Reuben Leboff, Moe H. Starr, A. Nissenson, Philip Segal, Philip Fainer, Joseph Guttman, Harvey Golden, Alex Schneiderman, Joseph Abrahams.

● BUCOVINER LADIES' Auxiliary bridge party was at Bnai Jacob Synagogue. A raffle in aid of Jews of Bucovina realized $30, Mrs. I. Smith donating the raffle which was won by Mrs. I. Rudeck, who donated $2.

● SPANISH and PORTUGUESE Synagogue: Young Peoples' Assembly annual dinner dance is at the Jacques Cartier Ballroom, Mount Royal Hotel, on December 14, at 8 p.m. Orchestra; dress optional. Tickets from the dance committee: Misses Esther Wolff, 442 Argyle Avenue; Nancy Sebag-Montefiore, 4331 Western Avenue; Toba Lesser, 1375 Greene Avenue; or at the door.

● CHARLES GROSSER Group met at the homes of: Mrs. L. Chandler, Waverley Street; H. Frohlich, Waverley Street; Harry Kramer, Park Avenue; F. Gorn, Ducharme Avenue; B. Greenblatt, Northmount Avenue.

● FEDERATION OF RUMANIAN Jews of Canada, Women's Division: General meeting is on Wednesday, December 18, at 8.30 p.m., at Beth David Synagogue community hall, Mrs. H. Aronovitch, president, as chairman; Mrs. G. Segal, hostess. At the last meeting, Mrs. S. Mendelson, St. Joseph Boulevard West, donated $5 in memory of the late Mrs. S. Rohrlick; $5 in honor of the marriage of her sister, Miss Eva Naimovitch, to Bernard Kukis; Mr. and Mrs. Leon Teitelbaum, St. Catherine Road, $5. Mrs. J. Jackson is publicity chairman.

● HADASSAH Chanukah meeting of all chapters, on Thursday, December 19, at 2.30, in the Crystal Ballroom of the Mount Royal Hotel, presents Mrs. E. Vronem Snapper, former president of the Wizo Organization of Holland; and I. Asplar, of Montreal, former Director of the Displaced Persons' Camp at Salzburg, Austria. Cantor Eugene Goldberger, the new Cantor of Adath Israel Synagogue, will light the candles and give Chanukah and Palestinian folk songs. Mrs. A. D. Paltiel, president of Montreal Hadassah, will preside. Junior Chapters Chanukah dinner, on Wednesday evening, December 18, at the Mount Royal Hotel, will give proceeds to the National Fund. Mrs. E. Vronem Snapper will be guest speaker. Mrs. H. Abramowitz will light the candles and direct the program. Miss Estelle Steinberg, president of Montreal Junior Hadassah, will preside. Chapters meeting on Monday, December 16, at 2.30, are: Deborah, at the home of Mrs. I. N. Knight, 861 Dollard Avenue; Young Ladies Zionist, at the home of Mrs. L. Goodman, 772 McEachran Avenue. Chapter meeting at 8.30, is: Lillian Freiman, at the home of Mrs. F. Weinstein, 5836 Jeanne Mance Street. Chapter meeting on Tuesday, at 2.30, is: Judith, at 5 Marie Anne Street East, Mrs. M. Selinger presiding.

● TEMPLE EMANU-EL, Dr. Harry J. Stern, Rabbi: Services, Friday, December 13, at 8.15 p.m. Lecture: "The Zeal Of The Maccabees". Saturday, at 11.30, sermonette. Oneg Shabbat luncheon of the High School. Conveners: Joan Segal, Allan Levine, Robert Danziger, Stephen Asch, Ada Sterns, assisted by Mrs. Irwin Copnick and Miss Frances Katz. Program: Skit, David Mortimer and Cyril Carrick; Joseph Jonas, piano; Cecile Reinharz, dramatic presentation; original poem by Elaine Newman; "The Significance of Chanukah", Allan Levine; screening. Annual Brotherhood Chanukah dinner, on Wednesday, December 18, at 7, bridge and social hour. Nathan Bing is in charge of the program; Arthur Schalek, entertainment. Baskets of food supplies will be distributed to the neediest Jewish families, direction of the Social Service Committee, Francis Beck, Arthur Schalek, Mac Hochmitz. Mrs. H. Joshua Stern, leader of the Child Study and Parent Education Group, will be home to members at a tea on Saturday, December 14. Officers and trustees elected at the 64th Congregational meeting are: Louis Wolfe, C. N. Sommer, Harry E. Davis; president, Arthur Simon; Hyman Grover, Irving Tarshis, Martin Arnovitz, Charles Asch; trustees, Lawrence Marks, Samuel Zion, Harry Wolfe. Trustees whose term has not expired: William Gittes, Joseph Born-

stein, David Jassby, Arthur Friedman, Dr. G. Phillips, Jack Carrick. Two members from the Congregation on the Nominating Committee are: Joseph Cooper, Jack Freedman. Retiring trustees who served the congregation during their term of office: Charles Asch, Charles A. Goldstein, Henry Benson, Jerome Lewinson. Dr. Stern expressed the hope that during the coming year plans will be formulated either to rebuild the present Temple structure or to raise funds for a new temple. He announced that the Central Conference of American Rabbis will meet in Montreal on June 24-29 and Temple Emanu-El will be host to this leading rabbinical body which met for the first and only time outside of the U.S.A. in 1897 in Montreal. President of the Central Conference is Dr. Abba Hillel Silver. Those who attended the annual dinner meeting were: Rabbi and Mrs. Harry Joshua Stern, Mr. and Mrs. Arthur Simon, Mr. and Mrs. Hyman Grover, Mr. and Mrs. Irving Tarshis, Mr. and Mrs. Martin Arnovitz, Mr. and Mrs. Charles Goldstein, Mr. and Mrs. J. Aron, Mr. and Mrs. Charles Asch, Mr. and Mrs. F. Beck, Dr. and Mrs. L. Bercovitch, Mr. and Mrs. H. Benson, Mrs. C. Bercovici, Mr. and Mrs. A. Bieber, Mr. and Mrs. N. Bing, Mr. and Mrs. J. Bornstein, Mr. and Mrs. J. Carrick, Mrs. Sadie Cohn, Mr. and Mrs. J. Cooper, Dr. and Mrs. I. Copnick, Mr. and Mrs. G. Davis, Harry Davis, Stanley Davis, Mr. and Mrs. J. Freedman, Mr. and Mrs. A. N. Friedman, Mr. and Mrs. R. B. Kramer, Mrs. A. S. Lehberg, Mr. and Mrs. J. Lewinson, Mr. and Mrs. H. Lewis, Mr. and Mrs. F. L. Lewis, William Lightstone, Mrs. Helen Margolick, Mr. and Mrs. L. Marks, Mrs. Rose Medine, Mr. and Mrs. S. Paperman, Mr. and Mrs. H. Pickleman, D. Roskam, Mrs. J. Rubenstein, Mr. and Mrs. L. Rubenstein, Mr. and Mrs. H. Rubinovich, Louis Sabler, Mr. and Mrs. I. Scheffer, Mr. and Mrs. M. Silverstein, Mr. and Mrs. M. E. Singer, Mr. and Mrs. Maurice Singer, Cantor Otto Staeren, Mr. and Mrs. E. Stein, Mrs. Hilda Stuart, Mr. and Mrs. A. Umanski, Mr. and Mrs. M. Wegler, Mr. and Mrs. H. Wolfe, Mr. and Mrs. S. Zion.

● BETH MOISHE Congregation Sisterhood: Mrs. Bernard Talisman was re-elected president by acclamation; also re-elected were Mrs. S. Rogosa and Mrs. E. H. Tager. Elected: Mesdames J. Block, Phil. Cutler, M. Pass, L. K. Weiner, H. Epstein. Mrs. S. Rohr, hostess. Refreshments. Mrs. E. M. Tager will be hostess at the next meeting, at the synagogue, on December 17, at 8.30 p.m.

● MONTREAL JEWISH YOUTH Council, under auspices of Canadian Jewish Congress, has appointed Martin Kleinfeld as executive secretary. Mr. Kleinfeld was born in Vienna, Austria; worked with Youth Aliyah in Vienna, and in Palestine; and with Hechalutz, in England. He came to Canada in 1940; is a graduate of Macdonald College, McGill University, in agricultural economics; and has done post-graduate work at McGill. He worked with the Adult Education Service of McGill University as a research assistant; and for the International Labour Office; was a lecturer at Sir George Williams College. Offices of the Youth Council are at 4806 Park Avenue.

● SHAARE ZION Sisterhood meeting, Mrs. I. Shapera presiding, will be a Chanukah Festival, on Tuesday, December 17, at 2 p.m. Program: newscast of Jewish Current Events by Mrs. Maurice Cohen; Chanukah story, read by Mrs. M. Caplan; radio skit, Mrs. C. R. Gross, announcer, with Mesdames D. Blustein, H. Blanshay, C. Goldstein and M. Kanigsberg; community sing-song led by Mrs. M. Chisling; and the kindling of the Chanukah lights, Mrs. I. Shapera. Tea will be served; hostesses: Mesdames S. Berenbaum, L. J. Rosen, J. Monaker, W. H. Cohen and H. Naimer. Friends invited.

● LABOR PALESTINE Information Bureau: Twenty-third annual conference for the Histadrut is on Saturday and Sunday, December 14 and 15, in the auditorium of the Jewish Peoples School, 5210 Waverley Street. Guest speaker will be F. Gorochowsky, a veteran leader of the Labor Zionist movement in Palestine. The conference will also be addressed by another Palestinian delegate, Nachman Yardeni, a young settler of Kineret, who is now in Canada on a special mission for the Habonim, Poale Zion Youth Movement. The new Histadrut film, Gateway to Freedom, in technicolor, will be shown at the Saturday night session. Albert Eaton is general chairman of the conference.

● PIONEER WOMEN'S Organization: Goldie Myerson Group Chanukah meeting, on Tuesday evening, December 17, at the home of Mrs. D. Gelber, 4912 Isabella Avenue, will hear Joseph H. Magid speak. Mrs. W. Malus will preside. Proceeds for Jewish National Fund.

BIRTHS

Born, to Mr. and Mrs. Sol. Dermer (nee Stella Litwin), 5442 Duquette Avenue, a daughter, Frances Sheila, sister of Howard William, at the Jewish General Hospital, on November 23; granddaughter of Mr. and Mrs. L. Litwin, Querbes Avenue; and of Mr. and Mrs. N. Dermer, McEachran Avenue; great-granddaughter of A. Litwin, Grand Boulevard; and of Mrs. S. Frank, Esplanade Avenue; great-great-granddaughter of B. Litwin, City Hall Avenue.

Born, to Mr. and Mrs. Robert Bossin (nee Mae Balsky), Jeanne Mance Street, a son, Gary, at the Jewish General Hospital, on November 23; grandson of Mr. and Mrs. M. Bossin, of Toronto, Ont.; and of Mr. and Mrs. M. Balsky, Clark Street. Godparents are Mr.

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and Mrs. L. Stoll, Henri Julien Avenue.

Born, to Mr. and Mrs. Ben. Elman (nee Naomi Surchin), Victoria Avenue, a son, Harvey, brother of Maxine, at the Jewish General Hospital, on November 27; grandson of Mrs. M. Elman, Stuart Avenue. Godparents are Mr. and Mrs. M. Surchin, Barclay Avenue.

Born, to Mr. and Mrs. J. Steinwald (nee Mary Savitsky), Cote St. Antoine Road, a daughter, Elaine, sister of Alice, at the Jewish General Hospital, on November 19; granddaughter of Mr. and Mrs. C. Savitsky, St. Urbain Street.

Born, to Mr. and Mrs. Irving Wenger (nee Julienne Zittrer), Maplewood Avenue, a son, Martin Frederic, brother of Harold Stephen, at the Jewish General Hospital, on November 27; grandson of Mr. and Mrs. D. Zittrer, Queen Mary Road; and of Mr. and Mrs. S. Wenger, Hartland Avenue; great-grandson of Mrs. F. Goldman, of New York. Godparents are Mr. and Mrs. Jack Zittrer, Hutchison Street.

Born, to Mr. and Mrs. A. H. Berger (nee Freda Salsinger), Esplanade Avenue, a son, Howard, brother of Ronald, at the Jewish General Hospital, on November 23; grandson of Louis Salsinger, ale l'Epee Avenue.

Born, to Mr. and Mrs. W. B. Frank (nee Gloria Shaffran), Fulton Avenue, on November 27, at St. Mary's Hospital, a daughter, Barbara Rhona; granddaughter of Mr. and Mrs. I. Shaffran, Kent Avenue; and of Mr. and Mrs. D. Frank, Hutchison Street; great-granddaughter of L. Shaffran, Esplanade Avenue; and of Mrs. B. Frank, St. Lawrence Boulevard.

Born, to Mr. and Mrs. B. Garonce (nee Ida Caplan), Querbes Avenue, a daughter, Cynthia, sister of Susan, at the Jewish General Hospital, on November 22; granddaughter of Mr. and Mrs. H. Caplan, Hutchison Street; and of Mr. and Mrs. J. Garonce, Clark Street; great-granddaughter of Mr. and Mrs. S. Caplan, Clark Street.

Born, to Mr. and Mrs. Harry Rapps (nee Bella Wine), Colonial Avenue, a son, Sheldon William, at the Jewish General Hospital, on November 18. Grandparents are Mr. and Mrs. J. Wine, of Brooklyn, N. Y.; and Mr. and Mrs. M. Rapps, Cuthbert Street. Godparents are Mrs. J. Wine, a grandmother, of Brooklyn, N. Y., and Samuel Rapps, Cuthbert Street.

Born, to Dr. and Mrs. Allen Gold (nee Bernice Viner), Ridgewood Road, a daughter, Ann Wendy, at the Royal Victoria Hospital, on December 3; granddaughter of Dr. and Mrs. Norman Viner, Bishop Street; and of Mr. and Mrs. Isaac Gold, Dunlop Avenue; great-granddaughter of Mrs. Jacob Katz, Bishop Street; and of Mr. and Mrs. S. Viner, Hutchison Street.

Born, to Mr. and Mrs. H. Spinner (nee Edith Lerner), St. Urbain Street, a son, Mark Hersh, at the Royal Victoria Hospital, on November 26; grandson of Mrs. M. Lerner, St. Urbain Street, and the late M. Lerner; and of Mrs. H. Spinner, Hutchison Street, and the late H. Spinner. Godparents are Mrs. M. Lerner, grandmother, St. Urbain Street; and H. Flower, St. Urbain Street.

Born, to Mr. and Mrs. Myer Wiseman (nee Gertrude Trudy Cohen), Metcalfe Street, a son, Lawrence Earl, at the Jewish General Hospital, on November 26. Grandparents are Mr. and Mrs. Jacob Cohen, St. Urbain Street; and Mr. and Mrs. Max Wiseman, Pspineau Avenue. Godparents are Mr. and Mrs. Jack Schwartz, Kent Avenue.

Born, to Mr. and Mrs. Maurice G. Sibales (nee Ruth Adelman), Querbes Avenue, a son, John Jeffrey, at the Royal Victoria Hospital, on November 25; grandson of Mr. and Mrs. Julius Adelman, Joyce Avenue; and of Mrs. D. Beiss, Henri Julien Street.

Born, to Mr. and Mrs. Charles H. Dolansky (nee Evelyn Kamichik), Wilderton Crescent, a daughter, Myrna Lee, sister of Sandra Gail, at the Royal Victoria Hospital, on November 24; granddaughter of Mrs. S. Kamichik, Henri Julien Street; and of Mrs. F. Dolansky, Jeanne Mance Street.

Born, to Mr. and Mrs. Louis Lichter (nee Esther Cvern), Berube Street, a daughter, Gloria Sheila, sister of Michael, at the Royal Victoria Hospital, on November 23; granddaughter of Jack Cvern, of Paris, France.

Born, to Dr. and Mrs. David T. Shizgal (nee Rita Dash), Sherbrooke Street West, a daughter, Elaine, at the Jewish General Hospital, on November 23; granddaughter of Mr. and Mrs. R. Dash, Van Horne Avenue; and of Reverend T. Shizgal, Edward Charles Street, and the late Mrs. Esther Shizgal; great-granddaughter of T. Klaiman, Jeanne Mance Street.

Born, to Mr. and Mrs. E. F. Boyaner (nee Jessie Decker), Park Avenue, a daughter, Susan Gail, sister of Martin, at the Jewish General Hospital, on November 24; granddaughter of Mr. and Mrs. H. Decker, Victoria Avenue; and of L. Boyaner, Sherbrooke Street West, and the late Mrs. L. Boyaner.

Born, to Mr. and Mrs. David Birenbaum (nee Sylvia Rosen), Harvard Avenue, a daughter, Marilyn, at the Jewish General Hospital, on December 1; granddaughter of Mr. and Mrs. M. Rosen, Harvard Avenue; and of Mr. and Mrs. J. Birenbaum, Jeanne Mance Street; great-granddaughter of Mrs. J. Myers, Villeneuve Street West.

Born, to Mr. and Mrs. Moe Goldstein (nee Sally Herscovitch), St. Catherine Road, at the Jewish General Hospital, on November 7, a daughter, Sharon Josepha.

Born, to Mr. and Mrs. Ben Epstein (nee Bessie Bushenbaum), 5385 Durocher Avenue, at the Jewish General Hospital, on November 21, a daughter, Roslyn, sister of Sammy and Michael; granddaughter of Mr. and Mrs. W. Bushenbaum, Dunlop Avenue; and of Mr. and Mrs. S. Epstein, Jeanne Mance Street.

Born, to Mr. and Mrs. Julius Bernstein (nee Shirley Nadoff), 220 Fairmount Street West, at the Jewish General Hospital, on November 21, a daughter, Hanna, sister of Nathan and Gordon.

Born, to Mr. and Mrs. Israel Letichevsky (nee Rose Dennick), de Vimy Avenue, at the Jewish General Hospital, on November 26, a daughter, Phyllis Cynthia, sister of Michael Peter; granddaughter of Mr. and Mrs. R. Dennick, Cote St. Luc Road; and of Leon Letichevsky, de Vimy Avenue, and the late Mrs. Letichevsky.

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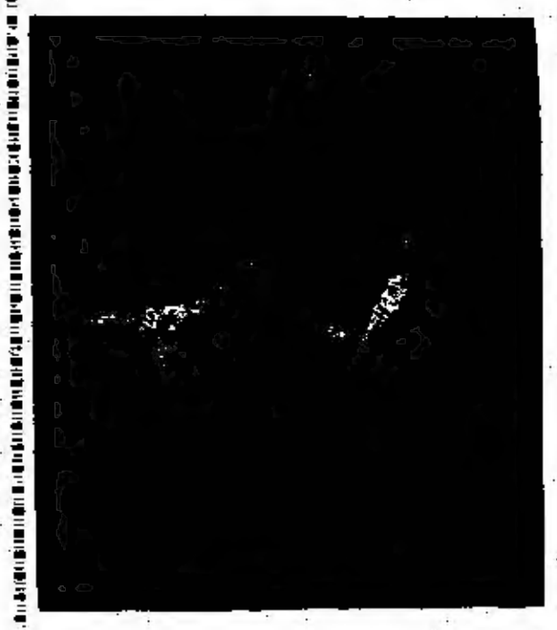

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For the dough: mix together one cup flour, and one-half cup lukewarm water, and beat well until smooth, with the flat side of a knife, for about ten minutes. Place on a well-floured cloth, and cover, leaving it for one hour. For the filling, mix together: one-half pound crushed shelled walnuts; grated rind and juice of one orange, and grated rind of one lemon; one-half cup sugar; and two tablespoons oil. Add one-half cup of bread crumbs, and mix well. Roll out the dough on the cloth, making it as thin as possible, and stretching it with finger-tips, if necessary. Sprinkle dough with one tablespoon oil; and then spread filling over dough. Cut one-half pound Turkish Delight in long thin strips, and place at one end of filled dough. Fold edge of dough over that, and roll until it is one long, firm roll. Cut in sections, and bake in a greased pan, for about twenty minutes, in a 350-degree oven.

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ROAST SHOULDER OF VEAL

three and one-half pounds shoulder veal
one onion
three tablespoons chicken fat, or a marrow bone
celery
salt and pepper

In the bottom of roaster, place an onion, a little celery, salt and pepper to taste, and the chicken fat or marrow bone. Put in the veal, and cover. Cook for one and one-half hours in a hot oven, basting and turning frequently. Uncover for the last fifteen minutes. This is delicious with roast potatoes and green peas, and also good sliced cold, or in a meat salad or ground up for a sandwich filling.

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J.D.C. To Train DPs For Jobs

Edward M. Warburg, chairman of the American Joint Distribution Committee, announced in Paris that the JDC would begin a comprehensive job-training program to prepare Jews now in German and Austrian camps "for the new homes to which they will be going."

Mr. Warburg, who just completed a month's survey of Jews' conditions in Europe, said it was urgent that permanent havens be found for 250,000 homeless people immediately. He paid tribute to the United States Army for its sympathetic handling of the problem, but he said that camps could not be regarded as permanent homes.

Pending a solution towards resettling Jews in Palestine and elsewhere, Mr. Warburg said, the JDC will utilize the interim to make these people useful citizens of their future homelands. Mr. Warburg said that surviving Jewish communities in various European cities as well as homeless Jews would get rehabilitation aid.

He said it was American Jewry's responsibility to see that the program succeeded.

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Social Notes — Toronto

Mr. and Mrs. Leo Frankel, Strathallan Boulevard, were in Detroit, Mich., for several days.

Mr. and Mrs. M. Goodman and daughter, Helen, Ossington Avenue, are leaving to spend three months in Los Angeles, Calif.

Mr. and Mrs. Nathan Wasserman, Montrose Avenue, were in Detroit, Mich., for the twenty-fifth wedding anniversary of the former's brother and sister-in-law, Mr. and Mrs. H. Waterman.

Mrs. Joseph B. Danson, Wells Hill Avenue, has returned after spending a month in New York, and New Rochelle, N.Y., where she visited her brother-in-law and sister, Mr. and Mrs. Nathan Baum.

Mrs. Sidney Awerbuck (nee Mildred Lehrer) and daughters, Faith Susan and Cheryl Bonnie, formerly of Dufferin Street, flew to Windsor, where they will take up permanent residence.

Mrs. M. Gam and son, Seymour, of Detroit, Mich., visited her mother, Mrs. S. Winnick, Dundas Street West; her brother and sister-in-law, Mr. and Mrs. Jack Winnick, Dundas Street West; and her brothers-in-law and sisters, Mr. and Mrs. S. Tobin, Dundas Street West; and Mr. and Mrs. H. Kates, Euclid Avenue.

Mrs. William Lehrer, Dufferin Street, is spending several weeks with her daughter, Mrs. Sidney Awerbuck, of Windsor.

Mr. and Mrs. Allan Dacks and daughter, Rhona Enid, formerly of 30 Shannon Street, have taken up new residence at 507 Parkside Drive.

Mr. and Mrs. J. Wasserman and children, Ida and Max, McCaul Street, have returned from Detroit, Mich., where they were present at the silver wedding anniversary of their son and daughter-in-law, Mr. and Mrs. H. Waterman, of Detroit, Mich.

Mrs. Philip Finkler, Rushton Road, entertained at a tea at Eaton's Round Room, in honour of her son's fiancee, Miss Lillian Caplan, daughter of Mr. and Mrs. M. Caplan, Dundas Street West, whose marriage to Cecil Finkler takes place on February 23. Ninety guests were present.

Mr. and Mrs. Daniel Sloven, 118 Eastbourne Avenue, were hosts at a cocktail and dinner party at the Tudor Room, Royal York Hotel, in honour of the birth of their daughter, Corinne Enid, on November 12. One hundred guests were present, among them, Mr. and Mrs. Hyman Young, of Chatham.

Mr. and Mrs. B. Bendersky, 75 Nassau Street, gave a dinner on their forty-fifth wedding anniversary. Those present were: Mr. and Mrs. H. Bender, Mr. and Mrs. J. Levinson, Mr. and Mrs. I. Kravitz, Mr. and Mrs. S. Goldesky, Mr. and Mrs. L. Mendel, Mr. and Mrs. H. Gershman, Mr. and Mrs. W. Zucker, Mr. and Mrs. H. I. Bender, Mr. and Mrs. M. Berman, and Mr. and Mrs. L. Vexshtin.

Mr. and Mrs. Samuel Sherman, 537 Queen Street West, were hosts at an evening and presentation honouring Mr. and Mrs. William Clarfield, formerly Miss Phyllis Hochberg, and Mr. and Mrs. Louis Sobel, formerly Miss Belle Allen. Present were: Mr. and Mrs. Harvey Blackstein, Mr. and Mrs. M. Weinstock, Mr. and Mrs. M. Clarfield, Mr. and Mrs. Mort. Goldman, Mr. and Mrs. Ben. Sugarman, Ben. Rose; F. E. Jackson, of London, England; and Mr. and Mrs. Max Sherman, of Brantford.

Mesdames L. Silverberg, Bloor Street West; L. Solish, Whitmore Avenue; K. Solish, Braemar Gardens; H. Stitsky, Turner Road; and R. Yanofsky, Dundas Street West, were hostesses at a dinner and bridge at Murray House, honouring Miss Sally Monas, daughter of Mr. and Mrs. S. Monas, Lippincott Street, whose marriage to Morris Nefsky, son of Mr. and Mrs. I. Nefsky, Beverley Street, takes place in January. The honoree wore a black gabardine suit. About thirty guests were present.

Mrs. S. Ulster was hostess at a presentation luncheon at the King Edward Hotel in honour of her niece, Faye, daughter of Mrs. L. Ulster, Euclid Avenue, whose marriage to Al. Mintz, son of Mr. and Mrs. H. Mintz, Brunswick Avenue, takes place on December 22. Mrs. Ulster wore black crepe, and was assisted by Mrs. L. Ulster, mother of the bride-elect, in black crepe, with turquoise-blue sequinned top; and Mrs. H. Mintz, mother of the groom-elect, in black crepe, with lime-green sequin trimming. The honoree wore a black crepe dress, with sequinned bodice. About forty guests were present.

Mrs. M. Schoppe and Mrs. A. Freedman were hostesses at a cup and saucer shower at the former's home, 342 Montrose Avenue, in honour of Miss Marjorie Horovitz, whose marriage to Abraham Ginsberg takes place on December 1. Mrs. Schoppe wore a grey wool dress, and Mrs. Freedman, a rose-coloured dress. Assisting was Mrs. I. Horovitz, mother of the bride-elect, in black crepe, trimmed with sequins; and the honoree wore a brown suit, and a corsage of roses. About thirty guests were present, among them, Mrs. M. Hershfield, of Winnipeg, Man., aunt of the bride.

Mrs. Morris Zimmerman, Turner Road, and Mrs. W. Bernstein, Whitmore Avenue, entertained at a luncheon at Murray House in honour of Miss Sally Monas, daughter of Mr. and Mrs. S. Monas, Lippincott Street, whose marriage to Morris Nefsky, son of Mr. and Mrs. I. Nefsky, Beverley Street, takes place in January. Mrs. Zimmerman wore a brown crepe dress, trimmed with gold nailheads, and Mrs. Bernstein was in grey crepe, with grey satin trimming. Assisting were Mrs.

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Monas, mother of the bride-elect, in black crepe, and Mrs. Nefsky, mother of the groom-elect, in printed crepe. The honoree wore a powder-blue crepe dress, with silver lame trimming. Twenty-eight guests were present.

Mrs. I. Kravitz, 20 Claxton Boulevard, was hostess at a tea in honour of her niece, Miss Gertrude Green, daughter of Mr. and Mrs. Barnet Green, 39 Baldwin Street, whose marriage to Harry Murray Finkle, son of D. Finkle, 36 Sullivan Street, takes place on December 29. Receiving, Mrs. Kravitz wore a pale blue crepe afternoon dress, and the bride's mother, Mrs. Green, wore an afternoon dress of royal-blue crepe. The honoree wore a dress of pale blue metallic, matching shoes, and a corsage of orchids. Those who poured were: Mesdames M. Dorfman, S. Levine, D. Galitsky, M. Fruitman, J. Kravitz, and G. Berman. The assistants were: Misses Frances Fox, Rose Atos, Thelma Manheim, Morley Dalgorf, Tessie Caplan, Bernice Tepper, Esther Fruitman, Helen Fabritsky, of Kitchener, and Mrs. F. Spiegel. The tea table was centred with pale pink carnations and white chrysanthemums, with pink and blue feathers, and lighted white tapers. About one hundred and fifty guests were present.

MARRIAGES

HENNICK-BELL

The marriage of Irene, youngest daughter of Mr. and Mrs. M. J. Bell, 611 Manning Avenue, to Nathan Hennick, son of Mr. and Mrs. W. Hennick, 138 Albany Avenue, took place on Sunday, November 3, at five o'clock, at Hebrew Men of England Synagogue, Rabbi A. Kelman officiating, assisted by Cantor J. Zigelman and choir. The ceremony took place by candlelight. The altar was decorated with standards of palms, ferns, and large baskets of multi-coloured chrysanthemums. The bride was given in marriage by her parents. She wore a gown of white brocaded satin, fashioned with a full skirt, trimmed with wide tiers edged with shirred lace, a fitted bodice with net yoke, long pointed sleeves edged in shirred lace. She had a string of pearls, a gift of the groom. Her embroidered finger-tip veil was caught to a Mary Tudor crown of brocaded satin edged with lace, and she carried a shower bouquet of Joanna Hill roses. Mrs. J. Goldman, eldest sister of the bride, attended her as matron of honour, wearing a gown of pink lace, headdress of pink tulle with matching veil, and she carried a cascade of Talisman roses. The bridesmaids were: Misses Hilda Drexler, in blue taffeta, with full net skirt; Goldie Himmelstein, in salmon-pink taffeta; Mesdames I. Hennick, in yellow lace; H. Hennick, in fuchsia-coloured taffeta; D. Steinhauer, sister of the bride, in a blue gown, with a lace bodice and full bengaline skirt; and M. Reid, sister of the bride, in pink taffeta, with insets of turquoise-blue. Their headdresses were of matching flowers and tulle, and they carried arm bouquets of American Beauty roses. Frances Hennick, sister of the groom, as junior bridesmaid, wore a frock of teal-blue taffeta, with full net skirt, trimmed with pink bows, and carried a miniature cascade of red roses. Penny Cohen, as flower girl, wore a white eyelet frock, with a V-neckline, draped skirt, and bustle in back, with matching headdress, and carried a nosegay of pink carnations. Samuel Hennick, brother of the groom, attended him as best man, and the ushers were: Jack Berenbaum, cousin of the bride; Joseph Carter, Irving Hennick, Harry Hennick, brothers of the groom: David Steinhauer, and Marshall Reid. Barry Goldman, nephew of the bride, acted as ring-bearer, wearing a full dress suit, and top hat. During the ceremony, Al. Goodman sang "Because". At Chudleigh House, the bride's mother, Mrs. Bell, received in a black velvet gown, trimmed with nailheads, and a corsage of red roses and chrysanthemums. The groom's mother, Mrs. Hennick, wore a black wool crepe gown, trimmed with sequins. For the dinner, the bridal table was centred with a wedding cake, and ivory-coloured candles in crystal candelabra, caught with tulle bows, and the remaining tables were decorated with carnations in crystal vases. For the wedding trip to New York, the bride wore a three-piece gray serge suit, black accessories, and a corsage of Talisman roses. The bride and groom will reside in Toronto.

COMASSAR-GRYMEK

The marriage of Perla Anne, daughter of Mr. and Mrs. I. Grymek, 268 Queen Street East, to Lieutenant (j.g.) Seymour Comassar, U.S.N.R., son of Mr. and Mrs. H. Comassar, of Brooklyn, N.Y., took place on Sunday, November 17, at half-past four o'clock, at Hebrew Men of England Synagogue, Rabbi Judah Washer officiating, assisted by Cantor J. Zigelman. The bride was given in marriage by her father. Her gown of white satin had a sweetheart neckline, long tight sleeves, a fitted bodice buttoned down the back, and flared skirt extending into a long train. Her full-length veil was caught to a Juliet cap studded with pearls, and she carried a spray of white orchids. Miss Shirley Grymek, sister of the bride, attended her as maid of honor, wearing a gown of powder-blue crepe, with matching gloves, a Juliet cap of silver sequins, and carrying a spray of pink roses. The bridesmaids, Misses Annette Charendoff, Shirley Applebaum, Irene Binstock, and Mrs. H. Appleby, sister of the bride, and Lillian Nezinsky, as junior bridesmaid, were gowned alike in off-the-shoulder gowns of powder-blue; with Miss Shirley Applebaum in the centre, in a pink off-the-shoulder gown. They had headdresses of powder-blue veiling, and carried nosegays of pink roses. Gayle Vigoda, of Picton, cousin of the bride, was flower girl, in a powder-blue frock, with matching Juliet cap, and she carried pink roses. Ralph Comassar, brother of the groom, of New York, was best man, and the ushers were: H. Appleby, Louis Grymek, brother of the bride, Louis and Morris Vigoda, cousins of the bride; and Samuel Grymek, brother of the bride, was junior usher. Receiving at Shaarei Shomayim Synagogue, the bride's mother, Mrs. Grymek, was in a gown of coral-coloured crepe, with an orchid corsage. The groom's mother, Mrs. Comassar, wore a gown of royal-blue crepe, trimmed with sequins, and a corsage of orchids. The bride and groom left by plane for their wedding trip to Montreal, Que., and New York, where they will take up residence. Out-of-town guests were: Mr. and Mrs. H. Comassar, Ralph Comassar, Miss Anne Cherniack, Miss Zelda Hofstein, Mr. and Mrs. S. Beckerman, L. Beckerman, Mr. and Mrs. A. Beckerman, Mr. and Mrs. P. Rutman, Mr. and Mrs. P. Korman, and Miss Beatrice Geller, all of New York; Mr. and Mrs. P. Cherniack, of Hartford, Conn.; and Mr. and Mrs. S. Vigoda, of Picton.

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ZARNETT-SIMBERG

The marriage of Reva Miriam, daughter of Mr. and Mrs. Louis Simberg, 80 Brunswick Avenue, to Philip Zarnett, son of Mr. and Mrs. P. Zarnett, 20 Oxford Street, took place on Wednesday, November 27, at five o'clock, at Beth Jacob Synagogue, Rabbi Judah Washer officiating, assisted by Cantor H. Jacobs. The bride was given in marriage by her parents. Her gown of off-white satin had a high neckline, cap sleeves, a torso-length bodice, embroidered in pearl beads, and bouffant skirt ending in a long train. Her finger-tip veil of tulle illusion was arranged with a braided coronet, laced with pearl beads, and she carried a cascade of white chrysanthemums. Mrs. W. H. Selick, sister of the bride, attended her as matron of honour, wearing a gown of fuchsia-coloured crepe, trimmed with sequins, a headdress of matching plumes, and carrying a cascade of purple chrysanthemums. The bridesmaids were Mrs. Ernest King, of Man, West Virginia, aunt of the bride, in blue crepe and net; and Miss Florence Abrams, in yellow crepe and net. They had matching headdresses of blue plumes, and carried cascades of yellow chrysanthemums. Joseph Zarnett, brother of the groom, attended him as best man. The synagogue was decorated with palms and baskets of chrysanthemums, and white satin ribbons. The bride's mother, Mrs. Simberg, received, wearing a grey crepe draped gown, with a corsage of purple orchids; the groom's mother, Mrs. Zarnett, wearing a gown of orchid-coloured crepe, with a corsage of roses. For the wedding trip to New York and West Virginia, the bride wore a greige dressmaker suit and matching hat, with fur-trimmed topcoat, and black accessories. Out-of-town guests were: Mr. and Mrs. Louis Stulberg, of New York; and Mr. and Mrs. Ernest King, of Man, West Virginia.

ZALKIN-WEINSTOCK

The marriage of Ruth, daughter of Mr. and Mrs. Max Weinstock, 424 Markham Street, to Alex Zalkin, son of Mr. and Mrs. Harry Zalkin, 48 Grace Street, took place on Sunday, November 3, at half-past five o'clock, at Beth Jacob Synagogue, Rabbi A. Kelman officiating, assisted by Cantor H. Jacobs. The bride was given in marriage by her parents. Her gown of white satin had long pointed sleeves, a marquisette yoke, trimmed with rosebuds sprinkled with sequins, and a pleated skirt made with a long train. Her finger-tip veil was caught to a crown trimmed with sequins, and she carried an ivory Bible decorated with an orchid and baby's breath. Miss Sarah Weinstock, sister of the bride, attended her as maid of honour, wearing a gown of blue satin, fashioned with a fitted bodice and hoop skirt, and matching blue satin bonnet and gloves, and carried a bouquet of red roses. Sheila Title, as flower girl, wore a frock of turquoise-blue taffeta, with a headdress and nosegay of pink roses. Louis Zalkin, brother of the groom, attended him as best man, and the ushers were: Jack B. Weinstock and Louis Weinstock, brothers of the bride; Sidney Zalkin, brother of the groom; Louis Lukofsky, David Capp, Harold Lazar, Morley Discon, and Sidney Caplan. Seymour Sobel, wearing full dress, carried the ring on a white satin heart-shaped cushion. In the synagogue, the bride's mother, Mrs. Weinstock, received, wearing a grey crepe gown, trimmed with blue and silver sequins, and grey gloves, and a corsage of red roses in her hair. The groom's mother, Mrs. Zalkin, wore a gown of turquoise-blue crepe, trimmed with silver and fuchsia-coloured sequins, with pink roses in her hair. For the wedding trip to Buffalo, N.Y., the bride wore a navy-blue serge suit, and pale blue topcoat, trimmed with blue fox, black accessories, and a corsage of orchids. Out-of-town guests were: Mr. and Mrs. M. Diamond, J. Diamond, Harry Goldmacher, Julius Miller, G. Goldmacher, and Mr. and Mrs. Irving Diamond, all of Brooklyn, N.Y.; Mr. and Mrs. C. Goldmacher, of Bronx, N.Y.; Mr. and Mrs. M. Lubeck, of Hamilton; Sidney Caplan, of St. Catharines; and Mrs. B. Fishman, of Welland.

KAUFMAN-AARONS

The marriage of Thelma, daughter of Mr. and Mrs. N. Aarons, 159 Montrose Avenue, to Nathan Kaufman, son of Mrs. R. Kaufman, 316 Markham Street, and the late D. Kaufman, took place on Sunday, November 24, at McCaul Street Synagogue, Rabbi R. Slonim officiating. The bride was given in marriage by her parents. Her gown of off-white satin, with bouffant skirt, had a basque bodice buttoned to the waist, and mandarin neckline, and her full-length veil was caught to a satin tiara, and she carried a cascade of cream-coloured roses and white bouvardia. Miss Lorraine Topp, of Guelph, was maid of honor, in a gold-coloured taffeta gown, with matching tiara. The bridesmaids were Misses Pearl Litovitz, in rose-coloured crepe, with matching tiara, and Mickey Frechtel, in blue crepe, with matching tiara. Linda and Dena Kaufman, as flower girls, wore matching blue crepe gowns. Jack Kaufman attended the groom as best man, and the ushers were: David Zierler, of Sarnia; Sidney Bearg, A. Aarons, and M. Aarons. Samuel Silverstone played the wedding music, and Ben. Perlove was soloist. The bride's mother, Mrs. Aarons, received in a gown of powder-blue crepe: and the groom's mother, Mrs. Kaufman, in a black lace gown. The bride and groom left on a wedding trip to New York.

SAKOWICH-JAY

The marriage of Jeanette, daughter of Mr. and Mrs. S. Jay, of London, England, to Abraham M. Sakowich, son of S. Sakowich, 141 Harbord Street, Toronto, and the late Mrs. Sakowich, took place on Sunday, November 17, at New West End Synagogue, in London, England. The bride was given in marriage by her father. She wore a gown of white moss-crepe, with cap sleeves, fitted skirt, and long train. Her veil of white tulle was draped to a headdress of orange blossoms, and she carried a bouquet of white camellias. The attendants were Misses Beatrice Sakowich, sister of the groom: Helen Lester, Simmone Jay, and Ruth Rodin, cousins of the bride, all wearing pale blue moss-crepe gowns, and carrying fuchsia-coloured carnations. Aubrey Jay attended the groom as best man, and Terence Goldman was the usher. Receiving, the bride's mother, Mrs. Jay, wore a black gown, with pleated skirt, and sequinned jackets. For the wedding trip to Bournemouth, the bride wore a navy-blue striped suit, with a matching hat, trimmed with a red bow, and red accessories. They will reside in London, England.

COHEN-CORN

The marriage of Miss Rosalind Therese Corn, daughter of Mrs. Morris M. Corn, of St. Louis, Missouri, and the late Mr. Corn, to Dr. Benjamin H. Cohen, son of Mr. and Mrs. Harry Cohen, 6 Rutherford Avenue, Hamilton, took place in New York, on November 26, Rabbi J. X. Cohen officiating. The bride attended Wellesley College, and the Yale School of Fine Arts. Dr. Cohen, a graduate of the University of Toronto, served for five years overseas with the R. C. A. M. C., and is doing post-graduate work in medicine in New York, where the bride and groom will reside for the immediate future.

KATES-FIELD

The marriage of Esther, daughter of Mr. and Mrs. Irving Field, 71 Shannon Street, to David Kates, son of Mr. and Mrs. Samuel Kates, 60 Shannon Street, took place on Sunday, November 24, at half-past five o'clock, at Shaarei Shomayim Synagogue, Rabbi Judah Washer officiating, assisted by Cantor S. Steinberg. The bride was given in marriage by her father. Her gown of white satin had a high round neckline of nylon encrusted with pearl beads, long, sheath-tight sleeves, a fitted bodice, and full skirt ending in a full-length circular train. Her finger-tip veil of tulle illusion was draped to a coronet of white satin embroidered in the same jewelled motif, and she carried a white ivory prayer-book decorated with white orchids, white roses, and bouvardia. Miss Dorothy Gula, who attended the bride as maid of honour, wore a gown of pale peach-coloured satin, with net skirt, and a heart-shaped headdress of pleated purple satin, and carried a cascade of Talisman roses with an orchid in the centre. The bridesmaids were: Misses Lynn Cohen, in pink satin and net; Ferne Kay, in blue taffeta; Helen Kates, in blue taffeta; and Mrs. E. Friesner, in pink taffeta. Their picture hats matched their gowns, and they carried nosegays of pink and yellow roses. Morley Field, as junior maid of honour, wore an off-the-shoulder frock of rose-coloured taffeta, with a tight bodice, and full skirt, and matching picture hat and gloves, and carried an arm bouquet of pink roses. Morris Kates, brother of the groom, attended him as best man, and the ushers were: Sol. Budd, Bernard Kurtz, Saul Friesner, and M. Kates. The synagogue was decorated with standards of white chrysanthemums. During the ceremony, Jack Kay sang "Because". The bride's mother, Mrs. Field, received in a gown of pearl-grey crepe, with a pleated draped skirt, trimmed at the waistline with multi-coloured sequins, with a fuchsia-coloured feather hat, and corsage of orchids. The groom's mother, Mrs. Kates, wore a rose-coloured crepe gown, having a yoke trimmed with black sequins, and a slit skirt, black feathers in her hair, and a corsage of yellow roses. For the wedding trip to New York, the bride travelled in a black and white checked tailored suit, topcoat of black Persian lamb, black accessories, and a corsage of orchids. On their return, they will reside at 71 Shannon Street. Out-of-town guests were: Mr. and Mrs. N. B. Carroll, of Monroe, Mich.; Mr. and Mrs. M. Lenchner, Herman Kash, Mr. and Mrs. M. Winer and family, all of Buffalo, N.Y.; M. Kalt, of Cleveland, Ohio: Mr. and Mrs. M. Manibofsky and family, and Mr. and Mrs. A. Shube and family, of Montreal, Que.; S. Szenber, and Mr. and Mrs. S. Tofler, of London.

SAYLES-GROSSMAN

The marriage of Bette, daughter of Mr. and Mrs. Louis Grossman, 166 Grace Street, to Harold S. Sayles, son of Mr. and Mrs. Louis Salsman, 71 Brunswick Avenue, took place on Sunday, December 1,

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at five o'clock, at Hebrew Men of England Synagogue, Rabbi David Monson officiating, assisted by Cantor J. Zigelman. The bride was given in marriage by her parents. She wore a gown of white satin, with off-the-shoulder neckline, cap sleeves, a tunic bodice embroidered in white rhinestones, and straight slit skirt. Her full-length veil was arranged with a matching headdress, and she carried a white prayer-book, decorated with gardenias and white streamers. Mrs. E. Brandes, as matron of honour, wore a gown of blue net and satin, fashioned with a hoop skirt, and a headdress of blue ostrich tips, and carried a cascade of multi-coloured roses. The bridesmaids were: Misses Clara Stein, in a grey crepe gown, with a peplum, and fuchsia-coloured headdress and gloves; Shirley Bargman, in a gold-coloured taffeta gown, with bustle back, and matching gloves; Beatrice Salsman, in pink net over taffeta, with matching gloves; and Celia Saltzman, in pale green net over taffeta. Merle Rich, as flower girl, wore a blue taffeta frock, with pink trimming, and carried a nosegay of pink roses. Albert Salsman attended the groom as best man, and the ushers were: Harold Levy, Jack Kane, Ben. Atkin, and Al. Zigelstein. Gary Brandes, wearing a full dress suit and top hat, was the ring-bearer. The synagogue was decorated for the occasion with palms and ferns, and white satin ribbons. The bride's mother, Mrs. Grossman, received, wearing a gown of peacock-blue, trimmed with gold sequins, and a corsage of roses. The groom's mother, Mrs. Salsman, wore a black crepe skirt and black sequinned top, and a corsage of roses. For the wedding trip to New York, the bride wore a teal-blue suit, with three-quarter cut-away jacket, and black accessories. They will reside in Toronto.

• TORONTO MEETINGS •

• BNAI BRITH GIRLS: Misses Pearl Applebaum, Huron Street; Dorothy Kideckel, St. Clair Avenue West; May Baker, Queen Street East; and Edith Sugarman, Queen Street East, members of the Rose Goodman Chapter, spent four days in Rochester, N.Y., where they were present at a Bnai Brith Girls Conference.

• DAUGHTERS OF ISRAEL Charity Society dinner bridge at Murray House honoured two brides-elect: Miss Hilda Hauer, daughter of Mrs. L. Hauer and the late Israel Hauer, whose marriage to Louis Shay, son of Mrs. S. Shay, of Montreal, Que., and the late H. Shay, will take place shortly; and Miss Annette Benson, daughter of Mr. and Mrs. William Benson, who will be married shortly to Robert Golant, son of Mr. and Mrs. J. Golant. Miss Hauer was presented with a dinner set, and Miss Benson with a relish dish. Speakers were: Mesdames I. H. Chapnick, president; C. Weiner, J. Slovin, L. Naftolin, R. Landsberg, A. Sloteroff, J. M. Paskowitz, J. Goodman, I. Haber, M. Rosenfeld, M. Sniderman, L. Greenspoon, F. Golant, W. Benson.

• "The Jew And The University" will be the topic of a forum to be presented on Saturday, December 14, at 3 p.m., in Room 64 of the Royal Ontario Museum, by Toronto Chapter of the Canadian Friends of the Hebrew University with the University of Toronto Hillel Foundation. Rabbi A. Kammerling, Director of Hillel Foundation of the University of Toronto; Sydney Hermant, of the University of Toronto Senate, and president of the University College Alumni Association; Miss Maxima David, a graduate of the Hebrew University of Jerusalem; Zelda Mann, under-graduate of the University of Toronto, will speak. Discussion from the floor. President of Toronto Chapter of the Canadian Friends of the Hebrew University is Marvin Gelber. Other members of the Executive: Mrs. John A. Sherman, Mrs. Alex Solway, D. B. Goodman, K.C.; Mrs. J. M. Bennett, Irwin A. Blackstone, David Bronstein, Professor J. Finkleman, Arthur Gelber, E. E. Gelber, Miss Florence Hutner, Dr. Leopold Infeld, S. Keyfetz, Dr. C. Markson, J. D. Pearlstein.

• HADASSAH: Queen Esther Chapter met at the home of Mrs. O. Rosenfeld, 222 Grace Street, with Mrs. M. Margel presiding. Purim pure food sale is on Wednesday, March 12. Mesdames O. Rosenfeld and I. Shapiro convening. Mrs. I. Cohen, 181 Dewbourne Avenue, was welcomed as a new member. At a meeting at the home of Mrs. M. Rosenberg, 28 Dalton Road, with Mrs. M. Margel presiding. Mesdames R. Greenbloom and S. Greenberg were welcomed as new members. Mrs. L. Hahn was welcomed back and best wishes were extended to her by Mrs. M. Wainer. Mrs. Hahn gave a donation raised in her home toward the pure food sale, and $25 donated by her husband in thanksgiving for her recovery from illness. Mrs. M. Kriss thanked the hostess. Kirkland Lake Chapter held a box social and dance at the Kirkland Lake Synagogue, proceeds for charity. Mrs. M. Achion is publicity convener.

• Girls 23 to 25 and boys 23 to 29, for organized social club, call Philip Rubin, ME. 5353.

• ROUMANIAN Ladies' Auxiliary, Adath Israel, are holding a Chanukah bridge on Wednesday, December 18, at the synagogue. Mrs. L. Hertzman is president.

• CLUB NONA charity bridge committee was: Misses Molly Stone, Goldie Shulman, Mrs. S. D. Gladstone. Assisting were: Mesdames R. Farberman, H. Binstock, A. Davidson.

• GOEL TZEDEC Senior Young People's League will meet on Sunday, December 15, at 8.30 p.m., Sydney Sugarman presiding. Rabbi Aaron Kammerling will speak on Chanukah. Miss Dorothy Kates is secretary.

• BETH SHOLOM Synagogue: A permit has been granted by York Township for the erection of a synagogue and Talmud Torah at Winnett and Eglinton Avenues, and building will start at the first of the year to cost $150,000. Max Shore is president; H. Polevoy, secretary.

• HEBREW WOMEN'S Social Service Convalescent Home: Theatre committee met at the home of Mrs. H. Weiner, 98 Lowther Avenue. Tenth anniversary Theatre Night will be held on Monday, December 30, at 7.30 p.m., at Eaton Auditorium; Mrs. L. Applebaum, ME. 7502, ticket convener. Mrs. H. Kamarner is president. Annual Chanukah night, on Wednesday, December 18, at 7.30 p.m., at Zionist Hall, 651 Spadina Avenue, will have Rabbi David Monson as guest speaker. Musical program by Reverend J. Zigelman, accompanied by Miss Sarah Barkin. Proceeds in aid of Youth Aliyah. Mrs. S. Ely is recording secretary.

BIRTHS

Born, to Mr. and Mrs. Milton Kirsh (nee Rose Shuster), 514 Castlefield Avenue, at Women's College Hospital, on December 3, a daughter, sister of Carol. Grandparents are Mr. and Mrs. A. Shuster, 152 Clinton Street.

Born, to Mr. and Mrs. Harry Goodman (nee Lillian Dvoretsky), 363 Palmerston Boulevard, at Toronto General Hospital, on December 3, a son.

Born, to Mr. and Mrs. C. L. Anger (nee Marcia Latowsky), 601 Crawford Street, at Women's College Hospital, on December 4, a daughter, Rhonda Terry. Grandparents are Mr. and Mrs. L. Latowsky, 601 Crawford Street; and Mrs. R. Anger, 1122 Dundas Street West.

Born, to Mr. and Mrs. Jack Steiner (nee Anne Manus), of Beverley Hills, Calif., on November 28, a daughter, Gloria, sister of Deanna. Grandparents are Mrs. S. Manus, of Beverley Hills, Calif.; and Mr. and Mrs. Max Steiner, 254 Northcliffe Boulevard.

APPROACHING MARRIAGES

Mr. and Mrs. H. Green, 310a Spadina Road, announce the approaching marriage of their daughter, Goldie, to Dr. James A. Burstein, son of Mr. and Mrs. Joseph Burstein, 686 Durie Street, to take place on December 22.

Mr. and Mrs. Barnet Green, 39 Baldwin Street, announce the approaching marriage of their daughter, Gertrude, to Harry Murray Finkle, son of D. Finkle, 36 Sullivan Street, to take place on Sunday, December 29, at five o'clock, at the home of the bride's aunt, Mrs. I. Kravitz, 20 Claxton Boulevard. Reception to follow at 39 Baldwin Street.

DEATHS

Samuel Mitchell, 1356 Queen Street West, died on November 25, at his home, in his sixty-second year. He is survived by one son, Ben.; two daughters, Mrs. M. Baker (Lillian); and Mrs. H. Dean (Rita); and one brother, I. Levine, of Detroit, Mich. Funeral took place at United Hebrew Funeral Parlours. Interment was at Judean Benevolent Society Cemetery, Roselawn Avenue. Mr. Mitchell was a member of the Society, and of the Independent Order of Foresters.

Mrs. Min Etlin, 72 Westmount Avenue, died on November 27, in her thirty-sixth year. She is survived by her husband, Murray Etlin; one son, David; two daugh-

CHANUKAH ILLUMINATES THE WAY

(Continued from Page Thirteen)

attempt to sever the bonds of human comradeship. Religion must make clear Hillel's principle, symbolized in the lighting of the candles, that human salvation lies in the effort at continual betterment through progress and growth in moral life.

Thus the message of Chanukah is universal. It is a symbol of an inner faith and determination to build the future on a moral basis.

Chanukah
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ters, Marlene and Karen; her parents, Mr. and Mrs. Samuel Wolfish, Markham Street; three brothers, William and David Wolfish, and Arthur Wolfish, of New York; and two sisters, Mrs. Samuel Kaminker (Clara); and Mrs. Jack Tarshis (Rose). Funeral took place at United Hebrew Funeral Parlors. Interment was at Shaarei Shomayim Synagogue Cemetery, Wilson Avenue. Mrs. Etlin was a member of that synagogue.

Cards Of Thanks

The family of the late Mrs. Dora Wise wish to extend their heartfelt thanks and deep appreciation to their relatives and friends for the acts of kindness and messages of sympathy extended to them in their sad bereavement in the loss of a dear mother and grandmother.

The family of the late Min Etlin wish to express their heartfelt thanks and appreciation to their many relatives, friends, and neighbours, for the messages of condolence and kind expressions of sympathy extended to them during their recent sad bereavement in the loss of their dearly beloved wife, mother, daughter, and sister.

In loving memory of the late Anne Dean, who died suddenly on the twentieth day of Kislev, 1942 (November 29). Beloved daughter of Mr. and Mrs. J. Dean, 641 Bathurst Street, sister of Mrs. D. Alter, Lou, Arthur, and Philip, of Toronto; Max, of Trenton, N.J.; and David, of Rochester, N.Y.

"A silent thought, a secret ear,
Keeps her memory ever dear.
Time takes away the edge of grief,
But memory turns back every leaf."

KELNER — In loving memory of a dear husband and father, Max Kelner, who passed away on December 17, 1945 (12-13 Teveth).

"Deep in the heart lies a picture
Of a loved one laid to rest;
In memory's frame we shall keep it,
Because he was one of the best."

Lovingly remembered by his wife and family.

In loving memory of David Papernick, who passed away December 15 (Rosh Hodash Teveth).

"Deep in our hearts you are fondly remembered,
Sweet happy memories cling round your name.
True hearts that loved you with deepest affection
Always will love you in death the same."

Sadly missed by Sam, Harry, Henry, and Anne Engel.

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REFINED widow's club is open for membership of men and women in the late thirties to forties. For information, call Sylvia, LO. 6417, after 7.30 p.m.

The United Zionists-Revisionists of America have petitioned the government to bring the Palestine problem before the U.N. General Assembly.

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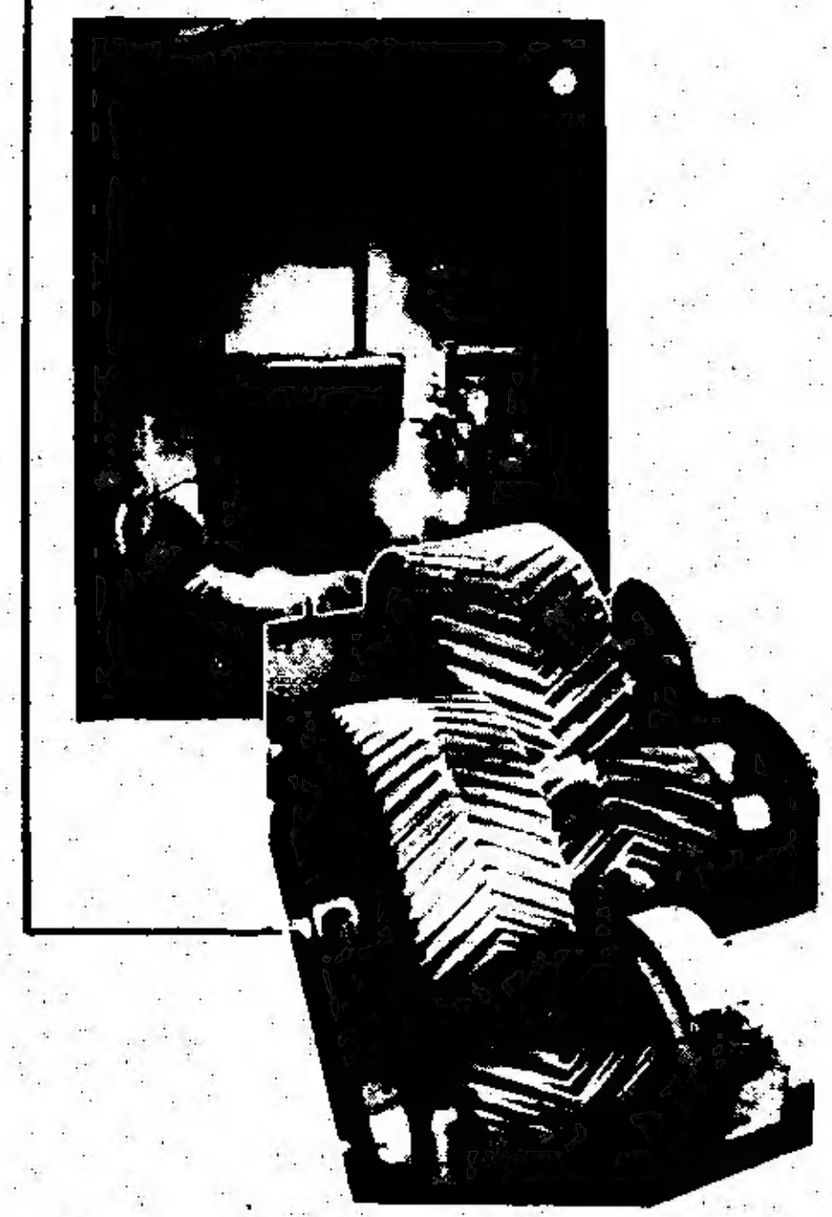

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